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**American Antiquarian**

—AND—

**Oriental Journal**

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VOLUME XXVII.

JANUARY-NOVEMBER, 1905.

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REV. STEPHEN D. PEET, PH. D., EDITOR.

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No. I

## RECENT DISCOVERIES IN WESTERN ASIA.

BY JOSEPH OFFORD, M. S. B. A.

A new French scholar is rising into notoriety for his work upon the extremely ancient Babylonian cuneiform texts discovered by the late M. de Sarzec at Telloh, this is M. Toscanne, who has published translations of the most important cylinder records of Gudea, the ancient "*Patesi*" of Sirpurla.\* His labors will be a worthy pendant to those of M. Thureau Daugin, and M. Fossey, who, by their works, are sustaining the reputation of the French Assyriological school inaugurated by M. Menant and Oppert; and maintained in the direction of Assyrian and Elamite records by M. Scheil and Halévy.

M. Toscanne has now presented to the Academy of Inscriptions his new volume, "*Les Statues de Gudea, Statue J*," which gives a translation of the cuneiform inscription cut upon one of the famous seated diorite statues preserved in the Louvre. The memoir upon this statue text is most complete, comprising, not merely the inscription itself, but a dissertation upon the palæography of its characters and those of other monuments of the same era, an epigraphical description of the different simple and compound signs of which the text presents specimens, and a commentary upon such of them as are new, or but rarely employed; thus providing valuable help to future students, who with it and M. Thureau Daugin's book on the four hundred archaic tablets from Telloh, will be able to attack the new texts as they come to hand.

In the "*Recueil de Travaux, relatifs à la Philologie et à l'Archéologie Egyptiennes et Assyriennes*," for 1904, M. C. Fossey is re-editing a number of Assyrian magical texts that have already been published by Mr. R. C. Thompson. The two "savants" practically agree in their rendering of the documents, and the tablets may now be quoted by writers upon magic, religion, folk-lore and such subjects, as authorities

\* The great text upon Cylinder A, of Gudea giving his dream, was first published in an intelligible manner by Professor Price of the United States; then by Zimmern and Toscanne. Thureau Daugin has lately given a very complete version in the *Memoirs of the French Academy*

for their various theses, without fear that the statements they are said to offer will upon further revision by cuneiform specialists be materially altered. These are other texts than those already given in M. Fossey's "La Magie Assyrienne."

A celebrated monarch of ancient Assyria at about 1275 B.C., was Tukulti Ninib I. The British Museum has recently acquired a Foundation Tablet, appertaining to an edifice erected by him, in splendid preservation. It is being translated (and transliterated) by Mr. L. W. King, M. A., and will be published in a book entitled the "Records of the Reign of Tukulti Ninib, King of Assyria." Numerous specimens of foundation tablets of Assyrian and Babylonian kings are extant, notably one of Nabonidus, father of Belshazzar. This new example of such high antiquity will illustrate how the stereotype phraseology has been adhered to, or diverted from, at different periods. Mr. King will, for the purpose of presenting a monograph upon the reign, gather together all cuneiform texts emanating from Tukulti Ninib, or referring to him, but the chief information regarding his times is afforded by the new document, and it enlightens us, not only as to home affairs, but, as to the relations between Assyria and Babylon. We have known for some time that Tukulti Ninib conquered Babylon in the time of the Kassite kings, and to obtain records of his reign was to receive information regarding a stirring period of Assyrian history.

The new tablet gives an account of the campaign against Babylon, relating how Tukulti Ninib defeated Bibeashu, the Kassite King of Babylon.

All interested in Asiatic archæology are aware of the marvellous results achieved by the excavations carried on at Susa (the ancient Shushan) by the French government, under the auspices of M. de Morgan. The antiquity and length of the hundreds of inscriptions found there, surpass those from any other site, for historical purposes. The famous Code of Hammurabi, the great Stele of Naram Sin, the many "*kudurru*" or boundary stones, the bronze monuments of great size, and some of the spoils of Babylon, and even of Greece, carried away into Elam, are one of the glories of the Louvre. Most of the inscriptions and larger objects of treasure have been published,\* but it is not so generally known that the explorations are still being continued, with more success than ever.

Scarcely any information as to the results has been permitted to transpire, but at length some particulars have been published by M. A. Van Brauteghem, in an English review. He gives much knowledge of the character of the monuments found last year, which, he tells us, are of paramount importance because, unlike the previous finds, which consisted of reliefs and statues ravished from distant countries, or of those

\* See "Mémoires de la Délégation en Perse," publiés sous la direction de le J. de Morgan. Paris, Leroux. Tome II, Texts Elamites Sémitiques, 1900; III., Texts Elamites Anzanites, 1901; IV., Texts Elamites Anzanites, 1902; V., Texts Elamites Anzanites, 1903; par V. Scheil.

erected in Elam by foreign conquerors holding sway over the country, in greater proportion than monuments of the indigenous Elamites themselves, the new discoveries are of such a character that their purely Elamite origin is certain.

Preëminent among those M. Van Brauteghem has been favored to inspect, is a "masterpiece of art," the bronze life-size statue of Napir-asu, wife of King Untash-gal, who reigned over Anzan and Shushan about 1600 B. C. The statue has been mutilated by invaders, who found it too heavy to carry off, the head and one arm having been broken away. It bears a cuneiform inscription in Anzanite, which Father Sheil renders as follows :

I (am) dame Napir-asu, wife of Untash-gal. I, dame Napir-asu, wife of Untash-gal say: he who should take hold of my statue, he who should carry it away, he who my inscriptions should destroy, he who my name should erase O king god Gal; O Kirirsha; O In-Shushinak, the great; may he be accursed. O Nahhunte sublime, may he not acquire a name; progeny, may he not obtain (upon him?). O Beltiya; O gods great and powerful, may you dart.—This is the offering of Napir-asu.

The nature of this anathema shows the origin of similar formulæ upon innumerable tombs and relics of later ages, and, in particular, calls to remembrance the great inscription of Eshmunazar in Phœnician, and the stele of Menepthah, in which he vaunts the racial extinction of the Israelites. M. Van Brauteghem gives this description of the statue :

The queen is depicted standing, her elbows close to the body, her arms folded over the waist, bending slightly forward in most easy and natural attitude. Her dress is rather complicated, it consists first of a long robe of some costly stuff, studded all over with minute ring-shaped ornaments, representing embroidery, or, perhaps, small golden sequins, sewn upon the tissue; the gown has short sleeves, ending a little above the elbow; fits tight upon the bust and upper part of the arms; it broadens out, bell shape, under the waist, and is trimmed below with a very high fringe, with thick undulated locks forming a kind of flounce, terminated, at the top, by an embroidered strip. Below the waist, the gown is concealed halfway down at the back and sides under a short skirt of light fabric, plaited into straight channelled folds in front, slightly to the statue's own left; a broad richly embroidered sash, trimmed on the right side with a thick twisted fringe, comes down as far as the flounce from under the folded arms. The upper part of this sash is doubled back at the waist, and ends with a fringe, apparently of the same material as the main one, but with locks gradually lengthening from the inner to the outer side, thus giving it the appearance of a wide triangular wing, bent to the right. The inscription is engraved in the right corner, between the sash and the flounce. Upon the shoulder, a piece of jewelry, perhaps a large pin, with a seven leaved palmette at the end, holds an embroidered strip—very likely also adorned with jewelry—which runs straight along the upper part of the arm, twisting around the naked elbow. The lady wears four plain bracelets on her right arm near the wrist, and three rings upon the annular of her left hand. The whole appearance of the dress is wonderfully like a modern costume, and quite unlike anything else in antique art.

The artistic merits of the statue are of the very highest order, combining, as they do, sincerity, truth to nature, and style, to a degree hardly known in any other piece of sculpture yet found in Chaldea, or Assyria. Notwithstanding the mutilations it has suffered, it presents a wonderfully vivid impression of life, akin to the one one feels before those two other

masterpieces of naturalistic art widely different as to time and country: the Scribe, at the Louvre, and the Charioteer from Delphi.\* The workmanship is quite on a par with these artistic merits, and shows a complete mastery over the secrets of bronze casting.

The statue, to prevent its being easily transported, was filled in with a kernel of bronze, cast inside the frame, causing it to weigh nearly two tons. This, doubtless, prevented Assurbanipal's plunderers carrying it away, at the sack of Shushan in 640 B. C., and they gratified their spite by cutting off the left arm, shoulder and head.

Several large bronze door steps or lintels have been found of Elamite work. One such, from Assyria, was published many years ago by the Society of Biblical Archæology; it is now in the British Museum. The bronzes of the Balawat gates of Shalmaneser are well known, and show to what a pitch of perfection work in beaten bronze had been carried. Two of the most wonderful bronze monuments of the new Susa relics, however, are columns belonging to some temple; one is 14, the other 8 feet long. They are round, with square bases, and  $9\frac{1}{2}$  and 7 inches in diameter. They supported something, perhaps figures, or vases, the stumps of which remain, or these may be the dowells to secure cross beams to them. Both bear long dedicatory texts in Anzanite; one has been cleaned and deciphered. The inscription shows the column was erected by King Shilhak-In-Shushwik, of Anzan and Shushan; of whom long records were found in the first two years expedition. He says he erected it to replace a similar stele which "the ancient kings had wrought and placed in the same temple, and which had gone to ruin." Shilhak-In-Shushwik was second son and successor of Shutruk Nahhunte, who established the supremacy of Elam over Babylon and Chaldea, toward the end of the twelfth century B. C.

The antiquity to which bronze casting is thus carried back, is amazing; nothing is so enduring as bronze. Here we have these very columns which were cast 3,000 years ago; what must have been the age of those which by that date had so decayed that Shilhak-In-Shushwik had to cast replicas of them? He, in other inscriptions, gives us a list of the "ancient kings whose edifices he restored." This goes back to Idadu I., who governed Elam in the early years of the fourth millenium before Christ, approximately as far before Shilhak-In-Shushwik, as his era is from ours. But apparently by their needing to be recast, they must have been in some previous temple of unknown antiquity, which Idadu had in his turn restored and replaced them in.

The custodian of the "Palestine Exploration Fund" Exhibit at the St. Louis Exposition has during the later months

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\*The absence of clothing and the cramped attitude of the Egyptian Scribe at the Louvre, render this comparison incomprehensible to me. The statuette of Athene Parthenos at Athens would appear to be a more suitable subject for placing alongside the Elamite Queen, to judge from Mr. Van Brauteghem's description.

of its display fully explained and set forth the interesting cuneiform tablet containing some twenty partly-effaced lines, found at Gezer. It is what is termed a "contract tablet," similar to many thousands of others which have been brought from Mesopotamia, and some from Cappadocia, in recent years. Numbers of them may be found, edited and translated, in the Rev. C. H. W. Johns' book "Assyrian Deeds and Documents," and in the two volumes of "Business Documents" from the archives at Nippur, published by Professors H. V. Hilprecht and A. T. Clay, for the University of Pennsylvania. This specimen from Palestine has been deciphered by Dr. T. G. Pinches, and is chiefly remarkable for having been found at Gezer. It refers to the sale of an estate, with houses and the slaves appertaining to the domain. It was engrossed in B. C. 649, the year Assurbannipal, King of Assyria, was warring in Babylonia, with his brother Saosduchinos. At that period all such documents found in Assyria or Babylonia were dated by the "Eponym," a courtier or officer, who gave his name to the year; it is, however, absent from this tablet (though known from others emanating from Mesopotamia), which tends to indicate the deed was drawn up in Palestine, where the monarch's regnal year was sufficient, and so the "eponym" was omitted. The names of the parties and witnesses to the document are interesting, some being Assyrian ones and others of Syrian, or West Asiatic, derivation. Syrian, or Aramaic, names, however, frequently occur in tablets written at Nippur, Nineveh and Babylon.

The estate and household originally belonged to one Musètik-akè, but was being disposed of by two persons, perhaps mortgagees, whose names, at present, are read as Marduk-erba and Abi-erba. One of the witnesses was a *Hazanu*, or city and suburban governor; a title often given to officials in the Tel-el-Amarna dispatch tablet. For instance, Abdi-heba of Uru-Salem was such a one. Unfortunately the name of his city is obliterated, as if it had remained and proved, as it probably would, to have been Gezer, it would decide the point as to where the tablet was inscribed and in what district the estate it concerns was situated.

The evidence of the tablet appears to show that about 649 B. C. Gezer had an Assyrian garrison. Esarhaddon doubtless secured and held all the Syrian coast fortresses before he invaded Egypt, and probably Gezer, also. Assurbannipal did not retain Egypt, but he claims to be suzerain of Manasseh of Judah, and the princes of Gaza, Ashdod, Ashkelon, Ekron, and others; in fact, the old familiar list of Egyptian tributaries in Tel-el-Amarna tablet times becomes that of Assyria in the days of Sennacherib and his successors. Gezer was an important stronghold under the Egyptian *régime*, and we now see that as late as 649 B. C. Assyria held it. The *hazanu's* name is Hurwasa, or Huruasi, or Hurwasi, which is very Egyptian look-

ing. His seal, if it is the one with an Egyptian *crux ansata* upon a sort of staff between two human figures in adoration, is also somewhat Egyptian. If so, he may have been a descendant of some of the Egyptian officials of centuries before Assurbannipal's age.

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## RUINS OF THE MESA VERDE.

### ANCIENT CITIES OF THE CLIFF-DWELLERS EXPLORED.

BY DR. A. H. THOMPSON.

Forty miles west of Durango, Col., on the line of the Rio Grande Southern, a branch of the Denver & Rio Grande railway system, lies the prosperous little town of Mancos, nestling at the foot of the La Platte mountains and at the head of the Mancos valley, where the Rio Mancos flows off to the south into the San Juan, on its way to the Pacific ocean. To the south of Mancos rises the Mesa Verde, a flat-topped mountain extending away to the south, which is cut and gashed by cañons and valleys with steep and precipitous sides which have been washed out by ancient torrents—for these floods must have been very ancient, as the whole country is now devoid of rain, and water is a very precious article. It lies under the burning sun a barren land, for only through irrigation can anything be grown at all.

These steep walls of the cañons have been washed out into shelves where the strata is soft, and in these shelves in the cliffs an ancient people built their habitations, for the purpose, evidently, of refuge and defense. There are many of these dwellings in the cliffs of the Mesa Verde and throughout the valley of the San Juan river, extending as far as the great cañon of the Colorado river. These cliff dwellings have been of great interest to the archæologist, and have been frequently visited and written about in government reports and magazines, until they have become one of the most famous interests of American archæology. Many relics have been taken from the ruins by explorers and pot hunters, and much injury has been done to the ruins by these vandals. But they are being somewhat protected now and a movement is on foot to have this region set apart as a national reservation for the preservation of this priceless remains of a long-vanished and mysterious race.

Mancos is the starting place for visitors to go to see the ruins, and under the efficient care of Mr. C. B. Kelly, the guide to the ruins, the trip is accomplished easily and comfortably. It used to be necessary to ride over the mountains and cañons of the Mancos valley for thirty miles to the ruins, which was very tiresome and exhaustive. Now, however, the traveler is driven around the head of the Mesa to the level of Montezuma valley on the west, and for twenty miles down its dry and dusty



bottom. Then a turn is made into a cañon, the wagon and harness is left at a camping place, the horses are saddled and the supplies packed on the indispensable pack horse. This intelligent animal takes the lead up the trail, and, following on horseback, we mount up the steep trail that leads to the top of the mesa. This trail is steep and tortuous and tries the nerve and endurance of the tenderfoot. But his pride comes to his support, and however fearful he may be at the sight of great chasms far below and only a narrow path for the horse, this faithful and sure-footed animal carries him safely through.

As we mount higher and higher, the broad Montezuma valley spreads far toward the horizon on the west, where rise the San Miguel mountains, the La Plata range to the eastward and Mount Wilson and Dolores and Lone Cone peaks pointing skyward. It is a most wonderful view, for in the clear dry air, the mountains are beautiful and impressive. At last we reach the top of the Mesa and strike off toward the cañons of the ruins. At first we go over hills and valleys, and before plunging down into the green forests of piñon and cedar which give the Mesa its name, we see away off to the southeast the flat top cut by cañons which contain the ruins. Then we go down into the trees, and for nine long, weary miles, under the burning sun, follow the trail through the piñon and gnarled cedars, keeping watch of the jagged limbs and needled branches that project over the trail, and in it all enjoying the glorious air and soaking up sunshine and oxygen.

The air is so exhilarating, the views of the distant mountains so entrancing and wonderful, that we forget the fatigue, and, before we know it, appear at the comfortable cabin at the head of the Spruce Tree Cañon. The cabin is placed on the side of the cañon, just opposite one of the most important group of ruins, known as the Spruce Tree House, of which we have a good view. This ruin is about thirty feet from the top of the cliff, on a broad shelf made by the washing out of a soft strata of clay or rock, and the top and bottom rocks of hard stone remain. The houses are built against the rocks behind and above, and are perfectly protected by the over-hanging cliff above. The rooms are small and low, the most of them not over five feet high and ten feet square, giving the impression that the Cliff-Dwellers must have been a very small people. There is the inevitable round room, or *estufa*, which we know from the customs of the Pueblo Indians of to-day (who were probably descended from the same stock as the Cliff-Dwellers) was the center of the ceremonial system, and also the club house of the men. There were, indeed, the remains of several *estufas* in each of the groups examined, which probably belonged to different clans or ceremonial societies. The Spruce Tree group was better preserved than any of the others, and more complete rooms were found here. In the others the walls had settled more from the roof and the outer rooms had

fallen down the cliffs or been thrown down by the vandals, the pot relic hunters. Indeed, the government exploring parties are not altogether blameless in this matter, for they have been too careless and destructive.

After a good night's rest in the comfortable beds in the cabin, and an appetizing breakfast, we started off across the Mesa to the Cliff Cañon, four miles away, to see the famous Balcony House. Tying the horses, we descended 200 feet or more to the ruins, and then had to climb up dangerous and difficult places with the aid of a rope and the steps cut in the rocks by the cliff people. These steps are nearly weathered out now, so that the climbing was exciting and rather terrifying to a timid tenderfoot. But we made it all right, and were well repaid for the effort by the exceedingly interesting remains discovered. These ruins are the most extensive, being 300 feet long at least, having two small towers in good condition, several estufas and some painted walls. But the destruction had been considerable from the settling and vandalism, and unless something is done speedily the whole structure will fall 1,500 feet into the deep cañon below. The ruins had been well dug over by explorers and many mummies, pottery and other relics taken out for exhibition at the Chicago World's Fair, and are now in the Field Columbian Museum. All of these ruins had been rifled for this exposition. Much broken pottery was found around, but no whole pieces. These had been carried off. Some yucca threads and bits of fur or feather mantles were found in the dust, as well as corn cobs and bits of human and other bones, but nothing of any account. The Balcony House is so named from a narrow projecting balcony on one of the houses, much too narrow for us to be comfortable and safe on, but it must have been large enough for a small people. This group was surprisingly interesting and exceeded the printed descriptions. We felt amply repaid for the danger and difficulty of reaching it.

Returning to the top of the cliff, we rode a short distance over to the famous Cliff Palace which has been described and pictured so much. The descent to this ruin was also exciting and dangerous, but it well repaid us for the trouble. The group is quite extensive and has several rooms in good condition, as perfect as if abandoned yesterday. The houses were two and three stories high in places, as they were in the other groups also. These three groups are the best in the region and are characteristic. So that the visitor can feel that he has seen as much as can be seen anywhere of the cliff ruins.

There were many small houses of one room, perched in niches in the cliffs, many of them quite inaccessible now, that we did not visit. There are many hundreds of these throughout the region, but they are not of much interest as compared with the larger groups.

## MYTHOLOGY OF THE PLAINS' INDIANS.

BY C. STANILAND WAKE.

The term "mythology," as here used, is intended to cover the whole ground of belief as to man's relation to the world powers and his fellow creatures, especially as evidenced by his legends or traditional stories and his ceremonial rites, in distinction to its more limited classified usage. In this restricted sense, Indian story has comparatively little to do with mythology, which is not surprising, if we accept the statement of Captain W. P. Clark,\* that "the belief of the Indians, though something like that of the ancient Greeks, had not crystallized into such shape that names were given for a definite number of superior, and an indefinite number of inferior, gods, but the forces of nature worked for them good or evil; *i. e.*, good luck or bad luck." The forces of nature under this aspect are often personified, in the sense of being spoken of as persons, but usually they are nameless, except by reference to the locality they are supposed to represent, or the quality they particularly exhibit. But the mysterious agents with whom Indian story deals are often not natural "forces." They more commonly belong to the animated world, which includes animals and plants, and even that which we regard as inanimate objects, as well as human beings, and monsters who belong to any of these categories. Now, the marvellous incidents related of these "personages," who are all endowed with the power of speech, like human beings, are purely mythical, that is, are the outcome of imagination, as, indeed, usually are the actors themselves as particular individuals. Hence the whole body of beliefs exhibited in the traditional stories of the Indian tribes may be regarded as coming within the term "mythology" in its widest sense.

The most remarkable feature of these stories is the wide extension given to the use of the word "man" or "person," and it will be proper to consider whether the Indian view can be brought within Tylor's *Animism*, which has come to be regarded as "the groundwork of the Philosophy of Religion, from that of savages up to that of civilized men." That we may be clear as to what is intended by this theory, we will quote Mr. Tylor's own words. He writes:† "It is habitually found that the theory of animism divides into two great dogmas, forming parts of one consistent doctrine; first, concerning souls of individual creatures, capable of continued existence after the death or destruction of the body; second, concerning other

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\* "The Indian Language" (1885), page 190.

† "Primitive Culture," Vol. I, page 385.

spirits, upward to the rank of powerful deities." As to the origin of the idea of soul, we are not here concerned, nor yet with its nature, actual or supposed. What we have to consider is the opinions entertained as to the relation between man and other creatures who have souls, and who, according to primitive notions, include everything animated, and also every inanimate object. Speaking with reference to the doctrine of transmigration, Mr. Tylor remarks: "The lower psychology, drawing no definite line of demarcation between souls of men and of beasts, can at least admit without difficulty the transmission of human souls into the bodies of the lower animals." The author refers to instances of Indians believing that the spirits of their dead enter into bears, a fancy which appears to form the basis of the elaborated systems of transmigration found in Eastern religions. At a later page, however, Mr. Tylor states, that the similarity of the human and animal soul does not actually suggest the idea of a man's soul transmigrating into a beast's body. He, therefore, refers to the origin of the conception of soul in general, saying: "As it seems that the first conception of souls may have been that of the souls of men, this being afterwards extended by analogy to the souls of animals, plants, &c., so it may seem that the original idea of transmigration was the straight-forward and reasonable one of human souls being re-born in new human bodies, this notion being afterwards extended to take in re-birth in bodies of animals, and so forth."

It may be observed on this point, that, so far as the North American Indians are concerned, the idea of re-incarnation is confined almost entirely to infants, or at least to persons who have lived only a few years, and that where it is otherwise, it is very seldom that the souls of dead human beings are supposed to have been re-born in animal forms. Nevertheless, it may be true that the original conception was, as Mr. Tylor suggests, that of the souls of men, a notion which would require that at first man distinguished between himself and the other animated creatures which he came into contact with, endowing himself with a superior nature to the animal and the plant, allowing these a soul only after he had come to recognize a community of their nature with his own. This notion is confirmed by another passage which we will give in Mr. Tylor's own words. He says: "It seems as though the conception of a human soul, when once attained to by man, served as a type or model on which he framed not only his ideas of other souls of lower grade, but also his ideas of spiritual beings in general, from the tinest elf that sports in the long grass up to the Heavenly Creator and Ruler of the World, the Great Spirit." (*op cit.* ii., 100.) The supposition is, that man, at some stage of his mental development, formed the conception of a soul, which he thought was possessed only by himself and his fellow-men, and that afterwards he ascribed souls of inferior grade to

animals and plants, and at a still later stage to inanimate objects. According to this view, the great physical activities of nature were probably the last to be included among living agencies.

Now, whether there is any evidence of the human mind having gone through this formal process, may be questioned, and it may be doubted whether such a process was really necessary; or, at all events, whether man having once come to the possession of the idea that he is a voluntary agent, it was necessary for him to proceed further before ascribing to animals, at least, the same kind of mental activity he himself possessed. Such an idea may well have been entertained long before any definite conception of "soul" was formed. The practical bearing of this distinction is, that when man came to think of himself as having a soul, that is, an entity capable of living detached from the material body, he would at the same time ascribe souls to animals as well. In fact, primitive man never would make any distinction as to nature, between himself and his fellow creatures; all of which he would regard as beings mentally like himself, that is, as voluntary agents, however much they might differ in their form or physical appearance. Judging from the stories current among the American Indians, indeed, we may go further and say that primitive man would not only look upon animals as differing only in form from himself, but that if he thought of himself as man, he would think of other creatures also as men. It is quite possible that the authors of those stories regarded animals as having originally been men, who either had power to assume the animal form or were subsequently transformed into animals. We shall have occasion at a future time to refer to these stories in detail, and, therefore, will here only give a quotation bearing on this point from Mr. James Teit's account of the Thompson Indians of British Columbia. This writer, after referring (p. 337) to the "transformers" who travelled through the world, the greatest of whom was the Old Coyote, remarks: "The beings who inhabited the world during the mythological age, until the time of the transformers, were called *spé'tā'kē*. They were men with animal characteristics. They were gifted with magic, and their children reached maturity in a few months. They were finally transformed into real animals."

The traditional stories of all the Indian tribes speak of certain animals as being endowed with mysterious or magical powers, which they bestow on favored human beings, and such animals can hardly have been regarded as having souls of inferior grade to that of man. Moreover, not only could men and certain animals intermarry and have children, but the man could be transformed into an animal, or the reverse, without difficulty, showing the intimate association of one with the other. There were similar ideas connected with plants and rocks, and even with the wind and the water, although the

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latter is usually regarded as tenanted by the water monsters, rather than as being this creature. Yet there are indications of the fundamental idea that under certain conditions, as in the case of running streams, the water itself is regarded as alive and able to assume an animal form. The water monster assumes different appearances in the stories of different tribes and is often spoken of as a serpent. The serpent, again, is said to be able to assume human form, and occasionally human beings are themselves transformed into serpents. Moreover, the water monster may have a human wife, showing that it cannot be dissociated from other animals when considering the question of origins.

The legitimate conclusion to be drawn from the above reasoning, is that if the phrase *Animism* is to be retained as denoting the fundamental ideas of the philosophy of religion, it must be restricted to the sense of "animated" or "alive," excluding the conception of a soul, or entity separable from the material body. That life is due to the possession of a soul may be a fact, but it would take mankind many generations before he came to the recognition of the fact, even after he had developed language sufficiently to give the conception form. Long before this occurred, however, man would be able to form the notion that the creatures about him differed from himself only in appearance and mode of activity. Nature was thus regarded by primitive man as alive, just as he himself was alive, and as governed in its activities by the same motives as those which led to his own peculiar conduct. Hence, as he was a man, although he was not yet able to frame the proposition, "I am a man," all other creatures must be men, that is like beings to himself, and, therefore, Humanism, rather than Animism, would be the proper term to apply to the earliest stage of man's religious development. This conclusion is consistent with what we know as to the system of totemism, which is so widely spread among the North American Indians. Thus, they see no impropriety in claiming as ancestors the animals after whom their clans are named; even though, as Le Jeune, quoted by Mr. Tylor, says "all the animals of each species have an elder brother, who is as it were the principle and origin of all the individuals," and is "marvellously great and powerful." A later notion, probably, is that each species of animals has its archetype in the land of souls, which animates all individuals of that species. This notion may be extended to plants and inanimate objects, as we can see from the opinions credited to the heathen Finns by Castrén. According to their belief, "every object in nature has a 'haltiá,' a guardian deity or genius, a being which was its creator and henceforth became attached to it. These deities or genii are, however, not bound to each single transitory object, but are free personal beings which have movement, form, body, and soul. Their existence in no wise depends on the existence of the individual objects,

for although no object in nature is without its guardian deity, this deity extends to the whole race or species. This ash tree, this stone, this house, has indeed its particular 'haltiá,' yet these same 'haltiá' concern themselves with other ash-trees, stones and houses, of which the individuals may perish, but their presiding genii live on in the species." An extension of this notion would give a general "haltiá" for all things, including man as well as animals, and thus furnish a fitting basis for the system of totemism, of which few traces are to be found, however, in the traditional stories of many Indian tribes.

The native mind has an innate tendency to humanize nature, if we may judge from the myths and tales with which the Indians entertain one another, and which enter into their ceremonial life. These are divisible into several classes, according to their contents, the most important being the stories which may be properly termed "myths" in the restricted sense of the term. These have to do with the origin of the race or tribe, of its ceremonial lodges and the rites performed there or elsewhere in connection with ceremonial observances, and of the tribal societies, and the "medicines" or mysteries belonging to them. Many stories of this class are intimately associated with the religious ceremonies, many of which may have originated in the desire to exhibit in action the incidents of such stories and the motives embodied in them. Such must have been the case where a tale relates to the actual giving of a ceremony or lodge to the people, and its consequent adoption. There are numerous stories of this character, and there are many others which are closely interwoven with the ceremonial observances in various lodges. In the elaborate account by Dr. George A. Dorsey of the Arapaho Sun Dance, reference is made to many of the most characteristic legends given in the "Traditions of the Arapaho" collected by Dr. Dorsey and Dr. Alfred L. Kroeber. The ceremonies thus throw light on the meaning of the stories, which appear to be largely symbolic, in the sense that the ideas they contain are not always on the surface of the narrative. There are esoteric references bearing on the general idea, which often relates to some aspect of reproductive activity. The intimate connection between such stories and the ceremonies, justifies the quotation of the following passage from the "Mythology of Tusayan Altars," by Dr. Walter Fewkes, in relation to Hopi Katsina celebrations. He says:

I have shown that the most prominent symbols and figurines on several Tusayan altars of widely different societies refer to the sun, rain-clouds, and the fertilization, growth, and maturity of corn. Masked performers represent supernaturals connected with the production of the latter. The ceremonial acts about the altars or in the public exhibitions have one intent, to affect the gods who control these necessities. In their complicated rites, the priests believe they can do this by reproducing ancestral ceremonies, and are guided in their presentation by current legends. Personifications, masked or unmasked, are, therefore, introduced that the performance may

be more realistic—a more accurate reproduction of the ancient. This feeling is essentially the reason why the priests are so conservative, and why, unable to explain the reason why they perform certain rites in certain ways, they respond when pressed for explanations: "We make altars, sing our songs, and say our prayers in this way because our old people did so, and surely they knew how to make the rains fall and the corn grow"; hence the reason, also, that they invariably, when asked to explain the meaning of their ceremonies, repeat the story of an ancestral or culture hero, who visited strange lands, where they learned rites powerful to bring rain and make corn grow, and returning with their knowledge taught them to their kindred, and as time passed were divinized and worshipped.

With the hunting tribes it is the bringing of the buffalo or other game, instead of the growing of the corn, but otherwise the ideas embodied in the myths are much the same.

With the myths must be classed stories in which a youthful hero, sometimes accompanied by his brother, performs marvellous exploits, usually the killing of monsters who infest the country, on the principle of the dragon slayers of the Old World, or, shall we say, Jack-the-Giant-Killer. Another hero of a different character may be given a class to himself. He appears under different names among the various Indians of the Great Plains, being known to the Arapaho as Nih ncan.\* The rôle of this sly "monster of evil" is often taken by the Coyote, and then this class of tales are known as "Coyote stories." Allied to them are amatory stories, all more or less indecent. Occasionally, however, we meet with tales of passion, which must be classed rather with stories that have a moral tendency. These are not uncommon, although they bear a small proportion to those of the "Coyote" class. Probably the love of the marvellous has originated another series of tales, while the remainder may be classed as explanatory of some form or feature of phenomenal life, unless we make of animal stories, of which there are many, a division by themselves. The explanatory feature enters, however, into many stories which are otherwise classed, and it is not improbable that explanation has formed the most important factor in the origin and development of folk-lore. The Indian is very observant and anything very striking, curious, or peculiar, quickly attracts his attention. Like a true "child of nature," he seeks, moreover, for an explanation of what he observes, and hence we find in his stories explanations of many of the phenomena of nature, from the greatest to the smallest within his range of vision. Hence, we have the Thunder-bird, the Lightning snake, the Wind maiden, the Snow (White) Owl, the Water Monster. On the other hand, we see accounted for peculiarities in the features, coloring, or gait of certain animals, and also for more general facts, as the existence of certain animals in special localities. The question of origins appears to have always excited the curiosity of the Indian mind. Eccentricity of conduct in individuals, real or mythical, is ex-

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\* See THE AMERICAN ANTIQUARIAN, Vol XXVI, No 4.



plained either by some peculiarity of birth, or by gift of special powers, derived usually from some animal or bird, but it may be from the sun, the moon, or other power of nature. The origin of mankind and also of particular tribes, as well as of organizations within the tribes, is given, and why men die is explained in true Indian fashion. A good reason why men should not all continue to live is found in the fact that, if they were to do so, the earth would not be large enough to hold them; but the assigned reason for their dying is usually that the Coyote, or some other personage, threw a stone into water and the stone sank instead of floating.

Although so much in Indian story is explanatory, it must not be thought that the explanation is true. Like all other primitive peoples, the Indians are creatures of the imagination. They observe a fact, but as they know little, if anything, of cause and effect, they have to invent the reason, if they desire to account for it. Hence, their stories may be regarded as giving a view of their own minds rather than of nature itself. They are imaginations about natural phenomena, origins, incidents, rather than actual explanations, which require a knowledge of nature's laws, of which the stories show the Indian mind to be intensely ignorant. Thus, his view of nature is purely subjective, a projection of his own mind; which accounts for his endowing all external activities and even inanimate objects with human personality. There is nothing peculiar, however strange it may be to us, in speaking of the sun and moon as young men, or of the constellations or separate stars having been human beings on earth, before taking their place in the heavens. Other peoples have done the same, and there are families in India who still claim descent from the sun or moon. But the stories of the American Indians show this race to be much less advanced in culture than the lowest class of Hindus, or any of the peoples of Southern Asia. His ideas belong to a more primitive culture area, such as is to be found in Siberia, or on the continent of Australia, where a totemic system similar to that of the Indian tribes has been developed, and the adjacent islands of Melanesia, or further north in Borneo and New Guinea.

The question may now be asked whether the American Indian has himself invented the stories he now possesses, or whether he has acquired them from a foreign source. That many of them are of native origin cannot be denied. Captain Clark has a suggestive remark on this point. He says : \*

Some tribes have regular story-tellers, men who have devoted a great deal of time to learning the myths and stories of their people, and who possess, in addition to a good memory, a vivid imagination. The mother sends for one of these and, having prepared a feast for him, she and her little "brood" who are curled up near her, await the fairy stories of the dreamer, who, after his feast and smoke, entertains them for hours. Many

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\* Op. Cit., Art. "Child," p. 109.

of these fanciful sketches or visions are interesting and beautiful in their rich imagery, and have been at times given erroneous positions in ethnological data.

Possibly such a case as this may have been the occasion of the protest made by a Northern Arapaho against "the incorrect relation of traditions by the Southern Arapaho and Cheyenne."<sup>\*</sup> However this may be, undoubtedly the incidents and coloring of many of the stories show them to be native, although perhaps not of local origin, and some of them, in their dressing at least, to be very modern. The Indians themselves often distinguish between old and new stories in their narration; as the folk-tales of Europe begin with "Once upon a time." The wide spread of many of the stories, shows either that these have been derived by one tribe from another, or that they have been carried by the tribes from their common home in the past. That tribes borrow songs and ceremonies from each other, is well known, and probably, therefore, they also borrow stories, it, indeed, these are not carried from tribe to tribe by regular story tellers. Throughout the Mohammedan world popular tales are disseminated in this way, professional story tellers finding their way from Constantinople to Mohammedan centres in Western Africa. This dissemination may be facilitated by the use of a common language, but that this is not always necessary is shown by the fact that many of the popular tales current in Europe have been borrowed from Buddhist sources, transmitted somewhat in writing, but not altogether so. Mr. Cushing relates that on his second visit to Zuni he was amused to hear, put into native form, a story which he had himself told on his previous visit, its identity being maintained, however, by its Italian references. Apart from isolated cases of this kind, it would probably be very difficult to point out any particular Indian story as identical with one from the Old World. But, none the less, there are many incidents in Indian folk-lore that can be paralleled by reference to that of other countries, and I, for one, shall not be surprised if, after proper analysis and comparison, a close connection is not shown between them.

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<sup>\*</sup> See the "Traditions of the Arapaho," by Drs. George A. Dorsey and Alfred L. Kroeber (1903) page 207, note.

## THE CONSTELLATIONS AND THEIR HISTORY.

BY STEPHEN D. PEET.

We have spoken of the zodiac and its relations to the mythology which prevailed in ancient times. It is plain from the records of the past that this was known at a very early period among the nations of the East, and may have been known among the tribes of this continent, though there is much uncertainty in reference to that. As to the constellations which appear in the sky, and are known to nearly all civilized races, there is also uncertainty. It is true that they have been recognized in the sky by many generations, but when or by whom they were traced is unknown. Lockyer, the great astronomer, has written concerning them and has described those which were placed around the polar star and never set, and has given us a star map which represents their precessional movement from the year 5000 B. C. to the year 2000 A. D. In this map we recognize the Great Serpent or Draco, also Ursa Minor and Ursa Major; the Polar Star being in the tail of Ursa Minor, so that it can be easily recognized.

It is very remarkable that the constellations give to us a record of the state of civilization which prevailed at different times throughout both the continents of Eurasia and America. The record corresponds also with history and mythology, and is very interesting and important. The constellations are mentioned in the Bible, especially in the book of Job, and in the classic writings, such as Homer, Hesiod and Thales. The constellations best known were the Great Bear, Orion, Pleiades, Hyades, Sirius, the Bull, Arcturus, the Little Bear, and the Dragon. In Job we read the following:

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion. Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his suns."

The discoveries in Egypt, especially among the temples, have shown that these constellations were known at least 6,000 years ago, and that they formed an important part of the Egyptian mythology, though mythology has always been different from astronomy.

The North Star was known to nearly all of the races at a very early date. It was constantly changing its position in the sky as related to the earth, yet it was in the same position as related to the stars, and as a result, the constellations which clustered about this North Star were such as would naturally interest a rude people. Among the hunter tribes the constellation of the Great Bear is recognized, but the form of the Dipper was not recognized, much less the form of the Wagon or "Charles' Wain," for these belonged to civilized people.

There was one conception in reference to the sun, which seemed to be common among the Indian tribes which reminds us of that which prevailed among the Egyptians. The Egyptians believed that the sun and stars passed every day across the sky, but they died at the end of the day, to be born again the next day in the east. The Indians believed that the sun went into an underground chamber and slept, but passed out by a passage to the east and began to run the race again.

1. This brings up the question whether there are any resemblances between the constellations which were known in Egypt and in America. A general answer to this is that there were constellations which contained the figures of wild animals that were common on both continents, such as the Great Bear,



Fig. 1—CIRCUM-POLAR CONSTELLATIONS.

the Little Bear, and the Dragon; but the hippopotamus, crocodile, and other animals which are found in the Nile, were, as we have shown, prominent only in the Egyptian mythology. The Egyptian mythology also represents Horus slaying the crocodile, and thus allegorizes the God of Light and of the Heavens, the bright ray which appears in the horizon, in other words, the rising sun, as slaying or destroying the circumpolar stars at sun-rise. The crocodile and the hippopotamus were the powers of darkness. There have, however, been changes in the sky. The stars in Draco were circumpolar about 5000 years B. C. At that time there was only one star in the Great Bear which was circumpolar, but at 2000 years B. C. the stars in Ursa Minor were the circumpolar ones, and the chief stars in Draco rose and set. This carries us back almost 7,000 years.

Lockyer says : "The myth is astronomical from top to bottom, but must have originated in a period about 5,000 years before Christ." He also thinks that there was a conflict between a people who worshiped the rising sun and another who worshiped the circum-polar stars; in other words, that there is an astronomical suggestion of two distinct races.

The Egyptians also represented the arch of the sky under the figure of a goddess, whose hands rested upon the horizon at one side, and feet upon the other, but the body stretched from east to west and spanned the entire heavens. The stars shone out in the sky, above and below this goddess. Sometimes this goddess is represented as double, with winged circles between the two forms. According to mythology Seb, the earth, was the husband of Nut, the sky; and the sun and stars were their children. This was, however, a personification which expresses very little about the movements of the heavenly bodies. That this conception of the sky was common in America, is shown by the sand paintings of the Navajoes, for in nearly all of them a humanized rainbow is placed around the cross or suastika and the mountain divinities which form the chief feature. The feet rest on one side, and the hands on the other, but the body rises in an arch, typifying the arch of the sky. The dress with which the body is clothed is adorned with sashes of many colors, while the head and shoulders are draped with filmy ornaments which represent the clouds. (See cut.)

There is one significant fact which comes out from the comparison of the constellations which were known on the two continents, it is this: that the history of civilization is recorded in the sky, as well as the history of religion, though there was a great difference between the two continents, for the constellations known in the East represent many of the inventions and improvements, while those in America represent only those things which are peculiar to hunters. There are, however, other figures in the sky, which remind us of a period which naturally comes between a state of savagery and a state of civilization, viz., Taurus, the bull; Sagittarius, the archer, and Bootes. These seem to have belonged to a semi-civilized stage in which hunters and warriors were numerous, but in which some of the arts of civilization were present. It is interesting to study the stars with this thought in mind, for in them we read lessons in zoölogy, ethnography, and social science, as well as in mythology.

We look up to the sky and we see far to the north the Serpent and two Bears, creatures known to hunters and savages. We look again and we see pictures of the Dolphin, the Swan and animals which are known to the partially civilized. We look again and see the Chair, the Harp and other objects which are suggestive of a still higher stage. In this way the scroll of the sky becomes very instructive, for in it we read the

record of early history and an account of the rise of civilization which prevailed. The nations which have perished had their systems of mythology which they embodied in the constellations, and we may even learn about the divinities which were worshipped in ancient times. These divinities seem like fabulous creatures, but are just such as we expect savage and heathen nations to have worshipped.

There are, however, lessons, beside those which have come to us from the heathen and pagan nations, many of which are contained in the scriptures. We read in Genesis: In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said let there be light, and there was light; and he called the light day, and the darkness he called night; and the evening and the morning was the first day. And God made the firmament and divided the waters which were under the firmament from the waters which were above, and called the firmament heaven. And God said: let the waters under the firmament be gathered together in one place, and let the dry land appear. And God called the dry land earth, and the waters he called seas. And God said: let there be lights in the firmament, to divide the day from the night. Here, then, we see that the story of Creation written in the sky and in the Sacred Word agree.

We may not find the details as plain as we could wish, and yet as our investigation continues, the unknown factors come out to confirm the scriptures. The crystal kingdom which is made known by the researches of geology; the animal and vegetable kingdom, made known by natural history; the kingdom in which man rules, made known by social science and by history; the kingdom of the sky, made known by astronomy, prove to be confirmatory of Scripture. The motions of the earth were not understood for a long time, and yet the divisions of the year are made by the processes of nature; and we find now that the laws, which were for a long time unknown, are becoming better understood, and we may yet be able to clear up the mysteries of the universe. The study of astrology and mythology is, however, necessary to clear up some of the difficult points, especially the subject of chronology. From this record we learn that the evening of creation preceded the day, and that the lights in the firmament divided the day from the night. In this we have the hint as to the record of the stars as being eclipsed by the record of the luminary which rules the day. Though, as a matter of fact, the moon has been watched by the uncivilized races as closely as the sun, and the religious ceremonies and the calendar have been regulated by the appearance of the moon, as thoroughly as by the movements of the sun. There is a hint in the scriptures of a longer period, which was called the evening—a period of creation.

According to some the first chapter of Genesis is devoted to geological periods, but the end of the work of creation was commemorated by a period which is equivalent to a cycle, of which the Sabbath day is a sign and reminder. With other nations the numbers vary from four to seven, and from seven to thirteen, and even to twenty, but there was no regard for the Sabbath, nor the seventh period of time. With the American tribes thirteen days constituted a sacred week, and four times five days constituted the sacred month, and thirteen months constituted the sacred year.

The most ancient nation of which there is any record is the Accadian. They are supposed to have preceded the Semitics



Fig. 2—CONSTELLATIONS KNOWN TO THE GREEKS.\*

in the valley of the Tigris, and, perhaps, to have been the most ancient people which ever reached the earliest stages of civilization. This makes it probable that the laying out of the stars upon the face of the sky, and making from them a record was accomplished by this mysterious people, who have transmitted to us their cuneiform alphabet. They were followed by the Babylonians, who have preserved to us the story of the Flood and left to us the tablets which contain a record of it. There was no Hebrew nation at this time, though traditions had been preserved by the patriarchs which show that civilization had prevailed in Babylonia for a long time. And yet it is singular

\* In the diagram, the outer circle is divided into 360 parts; in the next inner circle, the twenty-seven Indian or Hindu lunar nakshatras are given; in the next, the names of the twelve Indian or Hindu solar "rashi" are given. The broad black band suggests the three-fold change of the moon's appearance during one lunar month.

that Babylonia, with all its progress, did not contain any such record of the creation as is found in the first chapter of Genesis, though they had the stars arranged into constellations and had temples which were devoted to the different planets, as well as to the sun and moon. How the scripture writers came to the knowledge of the creation is a mystery, unless we grant to them a divine inspiration. There was contact between the Egyptians and the Babylonians long before the days of Moses, but with all the progress of civilization in both countries there was no such story of the creation as appears in the first chapter of Genesis.

Other nations, such as the Egyptians and Persians, as well as the Chaldeans, were in the habit of studying the map of the heavens, and recognizing in them not only the mythology which they had inherited, but the chronology which preserved to them the events of the national history.

The division of the days, months and years of the ancient nations have been learned from the study of the stars. With the Jews, and probably the Babylonians, the months were divided into weeks of seven days each, and the years into twelve months. But with the tribes in Central America, it was divided into eighteen months of twenty days each, and the months into four weeks of five days each. In India the months are named after the stars in apposition to the sun. The Hebrew month Abib was that of the month when the sun was in conjunction with the star Aries. The Hindus named their months from the stars in their Lunar Zodiac, which are in apposition to the sun, there being a close resemblance between the Lunar and the Hindu Zodiac. Astronomy and Archæology claim a hearing on this point. The origin of the calendar, according to astronomical indications, was somewhat earlier than 6000 B. C. The Hebrews seem to have borrowed their calendar from the Babylonians, though they differed in their festivals and in the names which they gave to the months and weeks, as well as the days, and had festivals which were decidedly different in their order and manner of observance.

II. The shape of certain constellations, especially the constellation Sagittarius, was supposed to have been borrowed from specimens of art, and transferred to the skies. The probability is that the Centaur was the product of Greek art, rather than Babylonian, Median, Hindu, or Egyptian, for it represents a perfect man with the hindquarters of a horse. In reference to the appearance of the constellation of a hunter in the sky, Lacouperie observes that Orion appears as a military chief, alike in Babylonia and China, as Sahu, the Egyptian Orion, is a wild hunter, and with Sopdit (Sirius), the ruler of the starry and nocturnal world, hunts the very gods.\* There is a possible connection between the Egyptian Scarabæus and the Chinese

\* See Society Biblical Archæology Proceedings, December 3, 1895; also Maspero's "The Dawn of Civilization," page 96.



tortoise. The tortoise is also a name of a constellation. The first incarnation of Vishnu is in the form of a fish, the second is in the form of a tortoise. Mr. Legge says that in China the divination was by the tortoise shell, and the mode was to apply the fire to it until the indications appeared. To the constellation Lyra the Chinese gave the name of "The Weaving Woman." Another fancy was that the Canis Minor crossed the "Great Stream" (Milky Way), which now lies between him and his brother Canis Major. The Arabs recognized the "Dog Star," and the Greek myths call it the "Sparkler," also the "Watery Eyed." The Arabs were very far from an accurate knowledge of the zodiacal signs and the star figures, for, in their opinion, the figure of Leo extends over the signs of Cancer, Leo, Virgo, and part of Libra, and the two heads of Gemini were like an outstretched foot. The great twins, the Pleiades and the Hyades, in Babylonian astronomy are not "Sailing Stars," nor "Doors," but are called in Hebrew the "Clusterers"; in Babylonian astronomy they are called "The Family," or those bound together.

There is a general resemblance between the cosmogonies of the Babylonians, Phœnicians, Greeks and Romans, showing points of contact, also with the Egyptians and Cretes, and the argument for an earlier association of races is very strong to be derived from the similarity of their astrologies. At times it seems as if there had been a contact between the Asiatic and the American continent, for we find the Mundane egg occasionally in South America, or at least an egg which is surrounded by a serpent in relief. That the idea was traditional among the Phœnicians is shown by Philo when, in his Cosmogony, he describes intelligent creatures as being formed in resemblance of the shape of an egg. Among the Aryans of India the same notion is found. Man desiring to produce many things from his own body, first created the waters and placed his seed in them. That seed became a golden egg, and in that egg, he himself was born as Brahma, the progenitor of the whole world. Plutarch refers to the bi-sexual egg-born Protogonus, and the same Protogonus occurs in the cosmogony of Philo. Aristophanes represents black-winged night in the immeasurable folds of Erebus begetting the primeval egg. A detailed account of the mythology of the egg is to be found in the Clementine Homilies. According to the scholiast the parentage of the egg is ascribed to Jupiter and Nemesis. Leda warmed it and hatched from it the Dioscuri. According to Herodotus an egg of vast size is said to have fallen into the river Euphrates.

The Hindus named certain months from the stars and the lunar zodiac, and the close resemblance of the Arab and the Hindu zodiac suggests the thought, that the Arabs borrowed much from the Hindus' divisions. Astronomy in the Vedas shows that the same system was borrowed from the Babylonians,

but there is one important difference between the observance of the Jews and those of the Hindus: The demon of darkness, or drought, of the Hindus was called Vitra, and he always manifested himself in the form of a snake, or in a snake-like cloud.

It is interesting to know that the Great Serpent, the North Star, the Great Bear, and the Pleiades were known to the natives of America before the time of the Discovery, though the constellations which are near these, such as Bootes, Hercules, Lyra, and Cygnus, were not known, and would not have been understood if they had been, as they relate to historical rather than prehistorical characters. The first of these constellations—the Great Bear and the Little Bear and the Serpent—belong to mythology, and the fact that they were known to nearly all the American tribes suggests the idea that those tribes migrated from Asia during the mythological period and carried with them a knowledge of the astrology which prevailed at an early date: This is an important point, for it furnishes many hints as to the peopling of the continent. Still, Lockyer describes a Theban tomb in Egypt, which contains a picture of certain constellations which were totally unknown to the natives of America.

III. The question arises whether we can recognize in the constellations any traces of the totem system, which is supposed to have prevailed at an early stage of social development. In answer to this, it may be said that the constellations which are gathered around the Polar Star, such as the Great Bear and the Little Bear and the Serpent, suggest this system; and some

of the other constellations, such as Taurus and Sagittarius, vindicate the supposition.

There were many American tribes who made a record of their totems on the rocks and on the soil. There



Fig. 3—TOTEM FIGURES IN THE SOUTH SEA ISLANDS.

were tribes in the South Sea Islands, who recorded their totems upon the soil, as may be seen in the cut, but these made no record of their totems in the sky. It remains a question whether the American tribes borrowed the constellations which they placed in the sky, or invented them separately.

There were tribes among the mountains which personified the sky and made it represent a divinity resembling that of the Egyptians. They gave it the color of the rainbow resting on one side, the hands on another, while the body arose in an arch, making a roof under which ceremonies were to be observed. The dress is adorned with sashes of many colors, while the head and shoulders were adorned with filmy ornaments representing the clouds. Birds filled the scene; the resemblance between these figures and Egyptian figures is worthy of notice, because it shows that totemism existed during the first two ages, and even survived into the third. There are many other evidences of a crude state of society in Egypt. The monuments show men at work with hoes, near



Fig 4—HUMANIZED RAINBOW OF THE ZUNIS.

rudely built enclosures, and present other signs which indicate that barbarism prevailed. The monuments of Babylon also exhibit many hunting scenes, though these are supposed to have been conducted by the kings, who boasted of their prowess and were skilled in lion hunting. Still the presence of animal figures in the palaces of Assyria and Babylon and among the monuments of Phœnicia, suggest the idea that animal worship prevailed in both of these countries, and that this originally sprang from a system of totemism.

History began in Egypt with Menes, who was the head of a long line of kings, but the veneration paid to the king after death, suggest that his person was held in great sacredness during life. Archæologists have detected a contact between Crete and Egypt during the Stone Age, and have shown that the worship of trees prevailed in Crete during that age and continued into the Bronze Age. Northern Egypt was developed beyond both Southern Egypt and other countries at a very early date, but later on Southern Egypt gained the ascendancy and brought in the art of writing and the system of hieroglyphics, but the hieroglyphics themselves suggest the idea that totemism had prevailed among all the realms of the East, for they were made up largely of animal figures, which have received a secondary meaning. There is also positive evidence, for the first page of Egyptian history begins with the deed of one named the "Scorpion," who came from the district

of the Hawk and Lion, but afterward wore the "white crown" of Upper Egypt. Passing the portals of the southern kingdom, he vanquished as he went thousands of the enemy and took 120,000 prisoners. He celebrated his victory with great ostentation, then laying aside his "white crown," he assumed the "red crown" of Lower Egypt. This was done in the presence of the assembled army and the bound captives. This became a ceremony which was repeated in the coronations of the Pharaohs long afterwards. Returning to Hierakonopolis he dedicated a monument in commemoration of his victories. The prevailing style of work, as well as the mythological emblems shown on this monument suggest a close relationship with the earliest culture of the distant Euphrates valley.

The king who first succeeded the conqueror was Menes, the founder of the first dynasty. Menes was called "the fighter," but shortly after his death he was deified as the founder of the first monarchy. But at the opposite boundary of the kingdom, Hierakonopolis, the original stronghold of the upper country, was presided over by the "Vulture Goddess." Here, in the graves of the people, implements of flint, vases of stone, vessels of coarse pottery, and copper relics have been found.

The age of the pyramids followed the reign of Menes, but introduced a new stage of architecture and art, and totemism disappeared. Still the primitive instincts of the race inherited through centuries were permanent and unchanging. Each local deity of former ages survived in the gods and goddesses which had become mingled in a complex mythology, for they retained the heads of the birds and animals to the very close; the great towns still claimed their original presiding deities; the kings set up new temples, and around these a priesthood of many orders grew up, who finally usurped power and became the learned class, also directed the religious ceremonies and interpreted the calendar. In this respect they resembled the priests and kings who ruled over the people of Central America at the time of the Discovery.

Lockyer has given an illustration from a Theban tomb which shows the association of the crocodile and hippopotamus with the lion and the ox, and Horus slaying the crocodile. He says that the hippopotamus must have been brought into Egypt by a tribe with that totem, who must have come from a very long way up the Nile.

Though the first bit of solid information especially bearing upon ancient Egyptian constellations was gained in the temple of Denderah; the lower part is occupied by stars in the guise of mythological personages sailing along in a boat, and above them the signs of the fish, the ram, the bull, and the twins. Lockyer says further: "We can now begin to get a glimpse of Egyptian mythology. We know that there were sacrifices at day break. The stars were watched before sunrise and heralded the dawn. These observations were among the

chief duties of the priests, and these morning watchers eventually compiled lists of the belts of the stars, which extended around the heavens. These were exact equivalents of moon's stations, which the Hindus and Arabians invented for the same purpose.

When one comes to consider the Rig Veda and the Egyptian monuments from an astronomical standpoint, one is struck by the fact that in both, the early worship related to the horizon. In Egypt, as in India, the Pantheon was astronomical and to a large extent solar in origin. The sun was considered to be a god, who every morning got into a boat and rowed it across space. This was the result of an early conception, but a few centuries show that the rising and setting of the sun varied during the year, and occupied different points on the horizon. And so a new conception arose in Egypt, as it did



Fig. 5—EGYPTIAN VIEW OF THE SKY.

among other peoples. The critical times of the sun's movement, which occurred at the time of the equinoxes and solstices, seemed to have an effect upon agriculture, and so, resulted in religious festivals which were connected with mythology. This led to the erection of temples, and to their orientation. This custom of watching the sun reminds us of the custom common among the American tribes, especially the Zunis. Their fear was that the sun might not turn in its course; therefore, many religious ceremonies were observed at that time.

Among the Eastern nations the heavens were divided into constellations, and that celestial zone from which the sun and moon were never seen to deviate was called the Zodiac. It was divided into twelve constellations, and what is very suggestive, those constellations received the names of mythological animals, viz, Aries, Taurus, Gemini, Cancer, Leo, Virgo,

Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. The names of these constellations are significant, for some of them suggest the motions of the sun, such as Cancer and Capricorn, indicating retrograde motion, while Libra denotes the equality of day and night. Other names suggest wild life and agriculture, such as Aries, Leo, Taurus, and Pisces.

The constellations are striking reminders of the early history of Egypt and Babylonia. We have very little knowledge of the origin of the earliest astronomy, though it is supposed that they made use of the astronomy of the Chaldeans. Their civil year consisted of 365 days, and they had a solstitial period of 1462 years; this would carry the date back to the time when they gave names to the Zodiac. They observed the position of the Solstices and the Zodiacal constellations. According to Dionysius Cassius, the division of the week is also due to the Egyptians, their civil year consisting of 365 days. The most ancient system of astronomy placed the ordinary planets in the following order: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the moon. Their days were divided into twenty-four parts, and were consecrated to the stars. Each day took the name of the star which appeared first. The week is found in India among the Brahmans, and was made use of by Arabians, Jews, and Assyrians.

The knowledge of astronomy constituted the basis of all the theogonies, though in Chaldea and Egypt astronomy was cultivated only in the temples and by priests, who made use of it only to increase the superstition of the people. They carefully disguised it under emblems which they presented to the ignorant and credulous, very much as the priests did in Central America. They also spoke of heroes and gods, whose actions were allegories of celestial phenomena and suggestive of the operations of nature.

In this way astrology arose, and through it the power of the priesthood was increased, for man was influenced by the natural desire to penetrate into the future, as well as by his senses. He considered himself the centre of the universe, and it was easy to persuade him that the stars influenced the events of his life and could prognosticate to him his future destiny. In India the Vedas indicate two principal epochs; one in the year 3102 B. C., and the other 1491 B. C. These epochs are so connected with the motions of the sun, moon, and planets, that we can calculate from the last to the earliest and find the conjunction correct. This period was invented for the purpose of giving a common origin to the motion of the heavenly bodies in the Zodiac. The Greeks and Arabs drew their first elements from Phœnicia, rather than from Egypt, though they did not begin to cultivate astronomy until long after the Egyptians.

As to the time when the Zodiac was first introduced, there are astrological works copied from the library of Assurbanipal

from ancient Babylonian originals which are placed in the reign of Sargon 3500 B. C. In these ancient astrological works, the same calendar is referred to, and in them are found the twelve lunar months, which corresponded to the twelve divisions of the lunar Zodiac. The calendar was not only a civil but also a religious institution. Prof. Sayce claims that the Accadian year was thought out and originated at a date not later than 6000 B. C. Nisan was the month in which the sun was in conjunction with Aries. Before the great races of mankind separated from the parent stock and spread themselves over the globe the phenonoma of astronomy had been closely



Fig. 6—HUMANIZED RAINBOW OF THE NAVAJOES.

observed, and scientific methods for measuring time had been adopted. Some claim that the antediluvian race were the originators of astronomical science.

According to the non-astronomical explanations of the myths, Indra was an atmospheric god, primarily the thunder god, who commanded the demons of drought and darkness, and was a personification of the firmament, particularly in the sending down of the rain. This is described as a conflict with the clouds, which are reluctant to part with their watery stores until assailed by the thunder bolts of Indra.

On the celestial sphere many serpents and dragons are represented, but the far-reaching constellation Hydra exceeds all others. Miss Plunkett says the conviction forces itself on the mind that the constellation Hydra was known as early as 4000 B. C., and that it then fitly represented the great and terrible power of darkness, but a power to be conquered by the victorious march of light. The dark mid-winter season was the term of the Hydra's greatest glory. During every season, except that of mid-summer, some portion of the forms of the constellation was visible during the night, but at the summer solstice no star of the constellation showed itself.

IV. This brings us to consider the number of the constellations among the different nations of the East. It is somewhat uncertain as to the time that this division was made complete, but it seems to have been very general among all these nations.

The Chaldeans and the Accadians have the same number. In the Coptic and ancient Egyptian the word for constellation was mansion. Among the Accadians the gates of the sky were divided into twelve, but the Chinese had twelve to the north and twelve to the south. They gave them the names of animals, as follows: the Bull, the Tiger, the Hare, the Dragon, the Serpent, the Horse, the Monkey, the Duck, the Dog, and the Pig. The Chinese had also a tortoise, and drew a map on its shell.

The constellations have been noticed by many savage races, they have given different names for the same groups, which they have borrowed from terrestrial beings, who are supposed to live in the solitude and silence of the skies. From what people the Greeks received the constellations is a question. The Babylonian tablets lead us to believe that astronomy and the Zodiac were introduced by a nation in the East, but the Greeks by slight changes adapted them to their history, making the Ship to tell the story of the argonauts. Homer, in describing the shield of Achilles, mentions the Pleiades, the Hyades, Orion, and the Bear, which alone does not bathe in the ocean.

The Zodiac of Dendera contains more constellations than those mentioned by Homer, as there are found upon it, the Balance, the Scorpion, the Fishes, the Lion, and the Hydra. The Arabians may have borrowed from the Greeks or the Chaldeans, for they have the Great Bear and the Dog Star Sirius. The constellations mentioned by Ptolemy are: 1st the Great Bear; 2nd, the Little Bear; 3rd, the Dragon; 4th Cepheus; 5th, the Herdsman, the Keeper of the Bear, and Arcturus; 6th, the Northern Cross; 7th, Hercules; 8th, the Lyre; 9th, the Swan; 10th, Cassiopeia, the Chair; 11th, Perseus; 12th, the Charioteer; 13th, the Serpent; 14th, the Bow and Arrow; 15th, the Eagle; 16th, the Dolphin; 17th, Pegasus; and 18th, Andromeda.



In China two thousand years before our era astronomy was cultivated, when the Emperor Tao lived. It became the basis of religious ceremonies. The calendar and the announcement of the eclipses were important objects, for which a mathematical tribunal was created. They ascertained that the solar year exceeded by one-quarter of a day the 365 days, and they fixed its commencement at the winter solstice. Their civil year was lunar, and their months consisted of 29 and 30 days alternately. The burning of the Chinese books 213 B. C. destroyed their methods of computing eclipses. The most ancient are eclipses of the moon in 719 and 720 B. C.

Assertions as to India being the first home of astronomy have been made by Sir William Jones, Schlegel, Colebrooke, and Davis, but modern research has shown that the Hindus borrowed from the Greeks. The Chinese have claimed that the constellations were known to them as early as 2537 B. C., but, according to Allen, real stellar work began in that country only ten or twelve centuries before our era. Edkins says that there were two great periods of star naming; the first about 2300 B. C., and the second from 1120 to 200 B. C. The early Chinese included twelve zodiacal figures, among them the Azure Dragon, the Dark Warrior, the Reed Bird or Pheasant, and the White Tiger. Edkins claims that the invention of the constellations followed the migrations of the people of Kush to the Persian Gulf and the Red Sea.

Bochart, the oriental scholar, thought that many of the older groups in the sky were only reproductions of the figure heads on the Sidonian, Tyrian, and Carthaginian ships. This might account for the constellations Argo, Pegasus, and Taurus, which are left incomplete; but Lockyer has accounted for this on the ground that these were the earliest constellations, and that others were crowded in between them at a later date.

Recent discoveries show that the figures of the Zodiac were first used in the Akkad country, in prehistoric times, for division stones that marked the metes and bounds of lands have been unearthed, which are inscribed with some constellation's figure, probably the one representing the tutelary god of the owner.

V. As to the names of the different constellations much can be said, for they are very suggestive. Aquarius was so-called because the sun passed through it at a rainy season, and all the watery shapes, such as the Dolphin, Hydra, Pisces, Capricorn, and Argo, are in the same part of the heavens. On the other hand, Aquila, the eagle, was supposed by Dupuis to be so named because it was near the summer solstice and so was the highest bird in all the flock. Argo lies in the southern hemisphere, and was supposed to have been named after the ship in which Jason led the Argonauts in their expeditions but another Greek tradition is that it represented the first ship

that sailed the ocean, which was built long before Jason's time. The Egyptians story is that it was the ark or boat that bore Isis and Osiris over the sea, while the Biblical idea is that it was the ark of Noah.

As to Aries, the Ram, many think that it represented the Egyptian king of gods shown at Thebes with a ram's horn, but Jensen thinks that it was adopted into the Zodiac to mark the vernal equinox, and so was the leader of the rest. Bootes is said to be derived from Bos, Ox, and Otheen, to drive, which makes the Waggoner. Cancer, the Crab, is very insignificant, but Jansen makes it the tortoise of the Babylonians and of the Chinese, which was figured in Egypt 4000 B. C. It appears in the round Zodiac of Denderah. Canis Major has been associated with Anubis of Egypt and Mazereth of the Bible. Its worship is chiefly in the north and dates back to 3285 B. C., as its heliacal rising at the summer solstice marked Egypt's New Year. Capricorn has been ascribed to prehistoric days, and identified with the Oannes of the Persian Gulf. Sayce says that the goat skin was the sacred dress of the Babylonian priest, and so assigns it to a very early date. Cassiopeia, "the woman of the chair," the Greeks made much of, knowing it under the title of "She of the Throne." The Arabians called it "The Lady of the Chair."

Draco, the Dragon, is the constellation of the north, but was familiar to the Greeks. It was described on the shield of Hercules. The hero Orion, Persius, and the scaly horror of a dragon coiled in the central field, is said to be the monster which was killed by Cadmus, whose teeth he sowed for a crop of armed men. As a Chaldean figure it probably bore the horns and claws of the early typical dragon. Some see in it the original Tiamat, who was overcome by Izdubar, the Sun God, or, in other words, the Greek Hercules. In the sky the figure of Draco winds down in front of Ursa Major and clasps both the Bears in its folds. The stars appear in the Hippopotamus and the Crocodile, in the Zodiac of Denderah.

Cygnus, the Swan, lies between Draco and Pegasus and is generally shown in full flight down the Milky Way. The Dolphin is one of the smallest of all the constellations. Gemini, or the Twins, are the most remarkable objects, and have been observed from the remotest antiquity. The Greeks and Latins recognize them. In India they are pronounced as boy and girl. Plutarch and Cicero call them the gods of Sparta, and named them the Cabiri.

## ELOHIM: THE OBJECT OF PRIMEVAL WORSHIP.

BY HENRY PROCTOR, A. V. I., U. S. B. A.

When the great Moses Maimonides wrote the thirteen articles of the Jewish faith which gave an *absolute* sense to the unity of the Godhead, which before had been understood in a compound sense, he departed altogether from the teaching of the Hebrew Bible on this point; for it is certain that the unity so strongly affirmed there can be nothing else than a compound unity. If we take these very words, which Jewish children are most carefully taught in order to guard them from believing in the Christian Trinity, viz.: "Shema Yisrael Adonai Elohim Adonai *echad*,"\* we find that even here it is certainly a compound unity that is expressed by the word "*echad*," one, for this word is derived from the root "*yachad*," to write, and occurs with a compound meaning, hundreds of times in the "Tanach," or Hebrew Bible; as in Numbers xiii: 23, "A branch with *one* cluster of grapes,"—many grapes in one cluster, a compound unity. In Judge xx: 1, 8, 11, "The congregation assembled as *one* man"; all the people arose as *one* man: knit together as *one* man. In all these passages "*echad*" denotes a compound unity, as also in Genesis ii: 24, "*basar echad*," one flesh. On the other hand, "*yacheed*," which represents an absolute unity, as in Genesis xxii: 2, 12, 16, "*Only son*"; Judges xi: 34, "*Only daughter*," is never used to express the unity of God. And not only was "Elohim"† used with a plural signification, but "*yahveh*," also, as in Genesis xi: 7, "Vay-yomer Yahveh": And *Yahveh* said, "Let *Us* go down, and let *Us* confound." And not only so, but the Messiah is distinctly affirmed to be the Son of Yahveh in Psalms ii: 2, 7, for in verse seven He says to "His Messiah": "Beni attah, "My Son, Thou art." In Proverbs xxx: 4, His Son is again mentioned. And the earlier books abound with narratives of the visits of Melech-Yahveh,‡ who is recognized as being Himself, "*Yahveh*," or as the Jews say, "Adonai Elohim."

In a fuller sense the term "Elohim" included not only the Son, the Messiah, but also the angels, for in the 82nd Psalm the Supreme God is closely distinguished as "Elyon," the Most High (v. 6), and He is represented as standing in the congregation of the Gods—"En *sīnagōgē Theōn*," and charging the angelic rulers of this world, *i. e.* Satan and his angels, "with folly." Again in Psalm 97: 6, *cal-Elohim*, "all the gods" are commanded to worship the Messiah. This is rendered from the Septuagint in Heb. i: 6, "Pantes aggeloi Theou," "All the

\* "Hear, O, Israel, Yahveh, thine Elohim, is Yahveh *one*."

† Genesis 1: 26.

‡ Genesis xviii: 3, 13; Genesis xxxi: 11, 30; Exodus iii: 2 et seq.

angels of God. In Psalm viii:5, "A little lower than Elohim," is rendered, "Brachu ti par aggelous," a little lower than angels. So that in the fuller concep. of the Godhead, the Melechim, or aggeloi, were concluded in One Divine Unity. So that the Christian idea of the Godhead, is far nearer to that taught by Moses, and in the whole Hebrew Tanach, than the Jewish conception of the present day.

Delitsch, in "Babel and Bibel," says that the Old North Semitic tribes who settled in Babylon, about B. C. 2500, worshipped "Yahwè, the existing, enduring one, the one devoid of all change, and that "this Yahwè was the spiritual possession of those same nomad tribes out of which, after a thousand years, the Israelites were to emerge. This Being, they called "El," which means "the goal," to which the eyes of man looking heavenward are turned,—“On whom hangs the gaze of every man.”\* From this he thought that the Hebrew idea of God was evolved. But this may be regarded as one evidence among many, of the existence of a primeval worship of El Elyon, the Supreme God, which has been identified with the "Ilu Siru" of the Code of Hammurabi.†

The Biblical conception of God is sometimes stigmatized as anthropomorphic, but this objection is the outcome of ignorance, for although every appearance of celestial beings is described as being in the form of man, yet it is clear, also, that they believed in an Omnipresent all-pervading, all-sustaining Spirit,‡ corresponding to the teaching of Paul on Mars Hill, that "He giveth to all, life and breath and all things," for "In him we live and move and have our being"; and that of John, that "God is Spirit," and that "no man hath seen God at any time." So that the Biblical conception of God is that of an all-pervading Spirit, who is everywhere; fills all space; fills all things; is the life and intelligence of all things, and the motive power of all things; and that the Messiah and all His messengers are "His offspring" (genus), "Sons of the Most High" (Benai El-Elyon); that all were called "Elohim," but over them all the Messiah is supreme, and to Him, as one with El Elyon, the worship of all is due.

\* Job xxxvi:25

† "Biblia," June 1902. Vide "Code Hammurabi" and article "El Elyon" ‡ Psalm 139:7-9.

## THE NEWLY-FOUND COAN INSCRIPTION.

BY JOSEPH OFFORD.

One of those remarkable discoveries which throw such a vivid light upon ancient history has just been made in Greece. It is the finding in the island of Cos of a long inscription, which must have been engraved in the early summer of 278 B. C., relating to the attack and retreat of the Gaulish invaders from the sacred precincts of Delphi.

Although the stele was found by a German explorer, M. Herzog, the Germans have, by a most courteous thoughtfulness, decided to publish the text in the great centre of modern Gaulish science, the French Academy. In its "*Compte Rendus*" M. Herzog has edited the long and virtually perfect inscription, adding a valuable commentary upon its contents in elegant Latin.

The purport of the newly-found decree is that the City of Cos, having heard, early in 278 B. C., that the Gauls had been repulsed, or for some reason had abandoned their attack upon Delphi, in the previous December voted a memorial inscription expressive of their joy at the good tidings. In it they specially accord thanks to Apollo, the deity of Delphi, who, they state, personally appeared to ensure the Gaulish defeat. Envoys from Cos offer sacrifices to him and to Jupiter and to Victory, and the day of their repetition was to be a fête day, and the people of Cos were to wear crowns of rejoicing. Money is provided for the Delphic and Coan sacrifices, and the decree so wonderfully preserved for us is ordered to be graven and placed in the Esculapius Temple at Cos. What a clear light this throws upon ancient Hellenic thought and manners, the following very rough translation of the text will indicate:

Diocles, son of Phileros, has proposed the following: Be it known that the Barbarians having made an expedition against the Greeks and upon the temple of Delphi. We announce that the aggressors of the temple have been chastised by the God and by the men who came to the succour of the temple because of the Barbaric incursions.

That the temple has been saved and is now decorated with the spoils of the enemy: that the various aggressors have for the most part perished in the combats against the Greeks: in order that it may be apparent to the citizens of Cos that they should share in the joy of the Greeks because of the victory, and that they should render thanks to (Apollo) the God for his apparition during the peril which assailed the temple and for the salvation of the Greeks.

It then proceeds to proclaim that when the Coan deputation arrived at Delphi they should "sacrifice to the Pythian Apollo an ox with gilded horns, in recognition of the rescue of the Greeks; that they should offer prayers to the deity for the good fortune of the people of Cos and for happy concord in their democratic government, and that the Greeks who hur-

ried to the temple's defence should enjoy perpetual felicity. That the *Prostatai* should equally offer (at Cos) a sacrifice to the Pythian Apollo, to Zeus Soter and to Nike; that they sacrifice to each of these an adult victim; that the day upon which they render these offerings shall be a lucky day. Upon this day, also, the citizens and *metics*, and other persons then resident at Cos, shall carry crowns; that the holy herald shall proclaim 'that the people offer the sacrifice upon this day by reason of the salvation and victory of the Greeks; that all those bearing crowns may be fortunate and prosperous; that the treasurers give 400 drachmas for the sacrifice at Delphi and 160 for that at Cos; that the *prostatai* see to it that the cash is sent to the *theōroi*, as the sacrifices duly take place at Cos. That the engraving of this decree be upon a marble slab, which is to be displayed in the temple of Asklepios."

It is most curious that only a few years ago the French explorers at Delphi itself found two large inscriptions preserving hymns to Apollo, one of which also refers to the defeat and retreat of the Gauls, and tells us it occurred during a violent snow storm. The author, Pausanias, had stated that Apollo was reputed to have personally appeared among the Greeks to insure their triumph, but commentators had always considered this to be a later legend. The new text from Cos proves that it was fully credited at the time as a miraculous event. The classics also affirm that the Gauls pillaged the temple, to which event the new inscription does not allude. Perhaps they only sacked some subsidiary shrines, and this gave rise to the supposition that they had actually attained access to Apollo's sanctuary itself.

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#### A GREAT MEDIAEVAL TOURNAMENT.

The scheme of a great mediaeval tournament, which was planned by Mrs. Arthur Paget, of London, England, while lying on her sick bed and which is to take place next summer in aid of King Edward's hospital fund, now is well developed. There does not seem any intention of copying the historical Eglinton tournament. In fact, it is to be run on quite different lines by the college of heralds, who will see that the whole tournament and the jousting will be carried out in a correct manner.

##### TO BE EXCLUSIVE AFFAIR.

With regard to those taking part in it, "gentlemen by blood," that is, to say, of four descents, alone are eligible. It is expected some wonderful old armor will be seen, though the doubt is expressed whether owners of valuable armor would lend their choicest specimens to be knocked about, as they are bound to be, in contests of such a character. Outside the lists will be the heraldic trees, a cherry,

which will be painted white; a pineapple in the center, painted white and red; and a pear tree, all red. On these trees will be hung the shields of the various competing knights, according to heraldic precedence.

A large committee, headed by the Prince of Wales, will lend their names to insure a brilliant success. The queen, the Princess of Wales, the Duke and Duchess of Connaught, Princess Christian, Princess Louise, Duchess of Argyll, Princess Henry of Battenberg, Princess Louise of Battenberg, and several other royal ladies already have promised their patronage, and it naturally goes without saying that most of the peerage will do the same.

In all probability the tournament will take place about June 16. It may be held in the grounds of one of the biggest private residences in London, but this is not settled yet. Otherwise Olympia will be chosen. It is expected the Duke of Norfolk, as earl marshal of England, will take a prominent part in assisting the college of earls with the arrangement. There has been some question as to who will be "the queen of beauty," and there is a probability that the Duchess of Sutherland, certainly one of the loveliest women in England, may accept the honor.

#### CHALLENGERS ARE NAMED.

When a tournament takes place it is necessary that a challenge should be issued by certain knights or nobles. In this case Lord Harrington, Lord Howard de Walden and two other noblemen will sign it, and in due course the challenge will be accepted. There is likelihood also that a challenge will be issued to foreign countries, when it is hoped knights from France, Germany, Austria, Spain and Belgium may compete.

The whole scheme is on so magnificent a scale that a considerable sum of money will be required, but no anxiety is felt on that score. It is said that some of the seats will cost \$125 each, but the prices are not settled. One well-known American woman has promised to bring a hundred friends over from the United States, taking the seats herself for the whole number.

#### DAIS FOR "BEAUTY QUEEN."

A dais will be erected for the "queen of beauty" and her court, and here some of the loveliest of England's women will be seen, including Princess Henry of Piess, the Duchess of Marlborough, the Duchess of Westminster, Lady Beatrice Pole-Carew and Lady Chesterfield.

Lord Howard de Walden is one of the peers who not only will be present himself in armor, but will bring a retinue whose dresses he will provide. This will be a very expensive affair, but it is just one instance of the enthusi-

asm with which the project has been taken up. Lord Lonsdale, who is also very keen about the tournament, will be of great service regarding the horses, for the knights in their heavy armor could not possibly trust themselves on ordinary hacks or light hunters, and therefore about a hundred strong Shire horses will be required.

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### THE AMATECA TRIBE IN MEXICO.

Buried in the heart of a civilized, powerful and progressive foreign people a little handful of Indians have lived for three hundred years, and have contrived to keep, during all that time, their national characteristics, their traditions and their individuality. If you seek them you will find them in Amatlan de los Reyes, a village in the State of Vera Cruz, Mexico. They are known as the Amatecas. A visit to Amatlan will well repay any one who has any interest whatever in seeing curious people with individual habits, customs and civilization.

It is no uncommon thing in Mexico to find a tribe of Indians that has made a determined effort to maintain its individuality against the encroachments of a higher civilization. But the Amatecas are perhaps the only people in Mexico who have succeeded in retaining for themselves what is practically self-government. It must not be understood for a moment that they make any pretensions of being independent of the control of the federal authorities in the City of Mexico. They long ago gave up as hopeless any struggle against the power of the Spaniard, and later on the Mexican nation, and this submission is responsible for the fact that they have been able to retain their ancient customs, habits and modes of government.

When the Spaniards, under the conqueror, Hernan Cortez, landed in Mexico, near Vera Cruz, and began the march to the Aztec capital, the Emperor Montezuma sent several messengers and spies to bring him news of the mysterious strangers. Among others sent was Ocelotl, or the Tiger Prince, as he is known in history and legend. Ocelotl was one of the best Aztec artists, and the emperor commissioned him to make sketches of the invaders, so that he might judge of them by their appearance. He was also to bring back a detailed report of the strength of the forces of the Spaniards, who were believed to be the warriors of the Fair God, who had come from the Land of the Sun, which they were to do, according to an old and universally believed tradition.

Ocelotl brought back a complete report to the emperor, and gave it as his opinion, from what he had seen of the strangers, that it would require all the strength and cunning of the Aztec empire to contend against them. Montezuma was so angry at this unfavorable report that he ordered Ocelotl to



be publicly burned as a coward who wished to frighten with childish tales the courage of his warriors, who had until then been ever successful. Ocelotl, however, had many friends at the court of the emperor, and through their aid he succeeded in escaping from prison and in getting to the land of Tlascala, which was the hereditary enemy of the Aztec empire.

Now there is a curious legend still told by the Amatecas to the effect that Ocelotl stopped at Amatlan, on his way back from Vera Cruz, and that the people flocked about him to hear what he had to say. Ocelotl told them of the fair faces of the strangers, their garments, which shone as bright as the sun itself; the great beasts they rode, and how they came armed with the weapon of the god of thunder and lightning. The people of Amatlan held a meeting in the public square, and when the chiefs heard the story of Ocelotl they decided that the new-comers were indeed the warriors of the Emperor of the Sun, and that there was, therefore, no use whatever in opposing them. So they sent a message to Cortez saying that they had decided to become his friend.

Whatever truth there may be in this legend it might well have been true, for it has embodied in it the characteristics of the Amatecas as a people. They have ever been clever diplomats. When the Aztecs were at war with all the people around them, the Amatecas succeeded in making a treaty of peace with them, which protected them from invasion by the Aztec army. At the same time they had treaties with two other rude nations to the south and east that were at war with the Aztecs.

There is another legend among the Aztecs to the effect that the people of Tlascala did not treat Ocelotl, the Tiger Prince, well, and that he soon left their city and wandered south until he came to Amatlan, where he was warmly welcomed by the people. He remained with them many years and became their chief, not their king, for Amatlan had always been, in its form of government, republican, and is still so to-day. The people of Amatlan practically govern themselves to-day without any interference on the part of the Mexican Government. They pay their federal taxes promptly, as they have done for the past three hundred years, under one name or another, but there their duties stop. They may be said to constitute a little Aztec nation in the heart of the Mexican republic. They have their own hereditary chiefs, their own aristocracy in direct line reaching back beyond the Spanish conquest. They retain their own customs, habits, manner of dress and modes of thought. They are nominally Catholic, but the ancient Aztec mythology is largely mixed with their religious beliefs. They have hundreds of charms which are supposed to be effective against certain diseases, dangers or accidents. And there is a spirit of some kind connected with almost every charm. This spirit was, not so many years ago, an Aztec god or demi-god.

## ANTHROPOLOGY AT THE ST. LOUIS EXPOSITION.

BY FREDERICK STARR.

At one time during the development of plans, the management of the Louisiana Purchase Exposition had worked out a magnificent scheme for the Department of Anthropology. Difficulties arose, the scheme was abandoned and the Department itself was completely neglected. Finally interest re-awakened, a Chief was appointed and active work began, though only nine months before the Exposition opened. Notwithstanding the short time at his disposal and the fact that he was given but two per cent. of the sum at first designed for the Department, Dr. McGee has produced a notable display, which has attracted much attention.

In the official classification, the Department is divided into six sections—Ethnology, Indian School, Archæology, History, Anthropometry, and Psychometry. Unquestionably the first of these is the most popular and striking. It consists of a series of groups of living representatives of some of the most interesting peoples. All of these natives live in houses of their own construction, after their own manner of life. Among the groups are a dozen from our own Indian tribes,—from the Northwest Coast, the Central plains, and the Southwest,—an interesting group of Cocopas from northern Mexico, Patagonians, Central Africans—including five Batwa pygmies—and Ainu from Japan. All of these groups were brought from their homes and maintained here at the expense of the Exposition. In the Philippine Exposition, fully a dozen different populations from the Islands are represented in the six villages—Negrito, Igorote, Visayan, Samal Moro, Lanao Moro, Bagobo. No such opportunity for studying living examples of little known and highly interesting peoples has ever before been presented. The University of Chicago, availing itself of the invitation of the Exposition, utilized this material by conducting a systematic course of class instruction in Practical Ethnology. Twenty-nine students took the entire course.

The Indian School, although a Government exhibit, was under the Department of Anthropology. It was under the direct charge of Superintendent McCowan, of the Chilocco Indian school in Oklahoma. In an excellent, special building, the actual work of our great Indian schools was here shown in progress. Both literary and industrial instruction was exhibited in detail, in carefully planned daily programs. A feature of special interest to the ethnologist was a contrast here presented between the past and the present. Groups of "old Indians" from ten different tribes carried on old and native arts—basketry, pottery-making, weaving, silver-working—beside the

young men and women who here practiced the industries taught them by white men.

The collections of dead material, ethnological and archæological objects, were housed in the Anthropology Building, one of the handsome group of fine stone buildings belonging to Washington University. We can give but a few words to them, though many of them were excellent. A novel and instructive feature, developed by the Department itself, was a series to represent the beginnings in fire-making, the knife, the wheel, and the pipe. These four ancient devices are the germ ideas and first steps, from which all the magnificent displays, to which the most of this vast Exposition was devoted, have developed. In the way of archæology we must mention the Davenport Academy of Sciences exhibit of mound relics—including the famous elephant pipes, tablets, and copper axes; the collection from Jacob's Cavern, Missouri, exhibited by Phillips Academy, Andover; the collection of copper objects and wampum belts shown by the Wyman Brothers of Chicago; and an exceptionally interesting collection from Louisiana, installed by Prof. Williamson, which contains a remarkable series of hematite objects showing nodulation of the material after the implements were shaped. Most important of all, however, in the line of archæology was the magnificent and beautifully arranged display of the Ohio State Archæological and Historical Society, in charge of Dr. W. C. Mills, and representing his interesting explorations at the Baum Village Site, the Harness Mound, the Adena Mound, etc. His "type" cases of hematites, discoidals, copper objects, stone implements, pipes, and ceremonial objects were also fine. The Mexican government made a considerable exhibit of archæological objects, and there were interesting things sent by Egypt. All of these collections were in the Anthropology Building. Of archæological material shown in other buildings, the most important was the great collection of Señor Zavaleta, installed in the Argentine Pavillion. It included more than four thousand numbers, is chiefly from the Chalchaqui region and is unquestionably the best collection of its kind. Among many interesting types deserving mention were a series of large burial urns, with curious conventionalized decoration derived from life motives, and unusual forms of copper implements.

Of ethnological objects we may merely mention a large collection from Brazil, a remarkably beautiful and well-selected collection of old Navajo blankets and masterpieces of Indian basketry forming the Fred Harvey Collection in charge of Mr. Huckel, a general collection of Indian objects shown by Mr. Benham, and a series of portraits and of ethnographic objects from the Indians of Southern Mexico, displayed by Frederick Starr.

We cannot speak of the Historical Exhibits, including the *Queen's Jubilee Presents* and *The Vatican Exhibit*, though they

were all in charge of the Department, but we must mention the excellently equipped Laboratories of Anthropometry and Psychometry, which were located in the basement of the Anthropology Building in charge of Dr. Woodworth and Mr. Bruner. Here measurements were taken and tests given to such visitors as cared to take them. More important, however, are the observations that were here made and recorded upon the living groups of "natives" already mentioned. This material should be of scientific importance. In his securing and managing of this living material, Dr. McGee has ever aimed to put it at the disposition of workers, in order that permanent results of value might be secured. Among such permanent results, two deserve special notice—the great series of photographic portraits made by the Field Columbian Museum and the series of carefully made busts taken by the American Museum of Natural History.

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### THE CORNPLANTER MEDAL.

BY FREDERICK STARR.

The Cornplanter Medal for Iroquois Research has been founded from the sales of a series of zinc-etched reproductions of pen-and-ink drawings by a Seneca Indian boy, named Jesse Cornplanter. This untaught Iroquois boy, thirteen years old at the time of drawing these pictures, delights to make pictures representing Indian life. This set of pictures, fifteen in number, drawn for me, represent Iroquois games and dances. The cost of reproducing them was borne by ten gentlemen with the understanding that their sale was to supply means for making the dies and first strike of a medal for recognition of researches upon the Iroquois.

The medal is of silver and measures 54 mm. in diameter. The dies were cut by Tiffany & Co. The composition was worked out by Mr. Frederick W. Gookin of Chicago, with ideas furnished by myself. The medal will be permanently endowed and will be awarded every two years, beginning with 1904. It will be administered by the Cayuga County Historical Society, located at Auburn, N. Y., in the heart of the old Iroquois area. The obverse bears a portrait of the old Seneca chief, the Cornplanter; to the left, below, his totem, the wolf; a string of wampum beads forms the border; the inscription, *The Cornplanter Medal for Iroquois Research*, is placed to the left of the profile portrait. On the reverse are designs intended to commemorate the great achievement of the Iroquois, their Confederacy, a remarkable governmental organization, based upon the ideas of kinship. In a circle, outside, are the names of the six tribes—Mohawk, Oneida, Onondaga, Cayuga, Seneca, Tuscarora; within, upon eight shell plaques chained together, are the totems—turtle, bear, deer, wolf, hawk, heron,

snipe; within this, above, is the long house symbolizing the confederacy, below which is the inscription, *Awarded by the Cayuga Historical Society to*, with space for name and date.

Four classes of claimants will be recognized in awarding the medal—*Ethnologists* making worthy field or other studies upon the Iroquois, *Artists* worthily representing Iroquois by brush or chisel, *Historians* making actual contributions to our knowledge of the Iroquois, and *Philanthropists* whose work shows a genuine scientific study and appreciation of Iroquois conditions and needs. The first strike of the medal was given, on June 8, 1904, to General John S. Clark of Auburn, N. Y., who has been, for more than a half century, an authority upon everything relative to the Iroquois.

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### ARCHÆOLOGICAL NOTES.

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In the *Annual* of the British School at Athens, Mr. Evans calls attention to the evidence of close relations between Crete and Egypt—clumps of crocuses used in decorations as adaptation of clumps of lotus flower, and a painted jar with papyrus reliefs; but he does not touch the important question of the relation between the earlier and the later civilization of Crete. Evidently he is waiting for new evidence. The fact that the earlier palaces both at Cnossus and Phæstus were destroyed by violence, so that they had to be entirely rebuilt, when joined with the obvious superiority of the so-called Camæres pottery over the Mycenæan which followed in its use, would suggest not only a struggle and conquest, but also the introduction of a new people. Mr. Evans seems to hold strongly to the antiquity of the race, and to the development of the Mycenæan civilization in Crete.

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THE PHILIPPINES AT THE WORLD'S FAIR. One of the most interesting features of the great Exposition at St. Louis was that which appeared under the Department of Anthropology. The exhibits were scattered over a considerable space, as the relics were placed in the Administration Building, and the members of various Indian tribes were placed in rude huts on an adjoining height, and near them, a little band of Ainus, their hairy forms and squatting figures contrasting strongly with the symmetrical and active bodies of the native Americans. Across the Lagoon, inside of an enclosure, could be seen representatives from our new possessions. It was a tropical climate from which they had come. A portion of them had built their houses over the water, and near the houses were the various crafts with which they navigate the seas and rivers of their native land. It was like being transported to distant regions to look upon these varied objects, as land and water

were occupied, the crafts being the homes of the sea-faring people, but the houses on the land the places where the native dances were exhibited. The crafts were silent, but the spacious houses were filled with the din of barbaric music. A little further away were the representatives of the "Native Americans" which have old names. Among these, one recognizes great differences. Some of them are symmetrical and active, and resemble the Japanese in form; others are diminutive specimens of humanity, scarcely larger than four-year-old children, yet they are constantly going through the mechanical motions which faintly represent their "native dances." These are the "mountain tribes," which are supposed to be so warlike and so dangerous, and yet they are anything but formidable in appearance. They are called in their own homes Negritos and Igorrotes. There are, however, soldier bands which seem taller and stronger, and among the rest are a few called Vasayans, who are dressed in the height of fashion and are gracefully dancing, and resemble cultivated Spanish rather than Philippine citizens. It is a curious medley, and one which contrasts with all the other features of the great Exhibit.

The opportunity of studying the art and architecture of this far-off region is before us. There are so many unusual things to be described that one hardly knows which to select. One fact speaks for many others: "It is a city without nails." Almost numberless bamboo poles and many mahogany and cocoanut palm logs were brought there. One authority says thousands of tons of material were transported all the ways from the islands. There were many crates of nipa grass, and without nails of metal and without saws the colony constructed the buildings, large and small. A knife in a leather sheath and a small hammer were all the tools the Filipino carpenter had. Large wooden pins were made to fasten the beams and poles. They were made by a knife, and the way for them was opened with a knife, and they were driven in with a hammer. But the most of the construction was binding and sewing. The poles and timbers were lashed together with a kind of brush rope, when not bolted with the wooden pins.

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GERMAN EXCAVATIONS AT BAALBEK. The German excavations at Baalbek have disclosed many interesting features in connection with the temples and the large palace, but have thrown no light upon any period earlier than the Roman, to which the temples belong. At Megiddo, where the excavations are being conducted by Dr. Schumacher, the most important discoveries are: A very early building surrounded by a ditch and wall, with masonry similar to some at Troy, which Dr. Dörpfeld dated about 2,000 B. C.; near the building an altar of rude, unhewn blocks of stone erected over a pit, which contained a dish for the reception of blood; close to the altar

another pit, surrounded by blocks of basalt, and containing the remains—bones of animals and ashes—of burnt offerings; immediately south of the altar a chamber, perhaps a treasury, roofed with unhewn blocks of limestone, which project one beyond the other so as to form a rude arch, not unlike arches at Mycenæ and in the chambers of the Pyramids; a seal on which is a well engraved lion with the inscription, "To Shama, the Servant of Jeroboam," possibly the seal of an officer of the warlike King of Israel, Jeroboam II. (782-743 B. C.); a Babylonian cylinder with cuneiform inscription; inscribed Hebrew pottery; rows of monoliths, *masseboth*, upon some of which there are said to be ancient Hebrew letters; and infant and adult burials in connection with "high places" and foundation rites. The publication of the results will commence next January. In 1903-04 the first students arrived at the Institute in Jerusalem, and attended the two courses of lectures given by Professors Dalman and Löhr. Excursions were made to Northern Palestine and Petra.—*Biblia*.

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EXCAVATIONS IN ASSYRIA AND BABYLONIA. Prof. Hilprecht has recently returned from Germany, where he has spent the summer, completing the German edition of his work entitled, "Excavations in Assyria and Babylonia." He comes back to organize another excavating expedition, which he hopes will be able to start late in the winter or early next spring. "The work of excavating," said Dr. Hilprecht, "should be taken up where it was left off, that is, in the Temple of Baal at Nippur. One wing of the temple has already been excavated, and in it we recovered about 4,000 documents. Nippur will undoubtedly be proved to be the seat of the oldest civilization, as it is the seat of the oldest religion. The tablets already unearthed take us back to the fifth millennium, and when the ones that are below these are excavated, I believe we will get the records as far back as 7,000 B. C. On the new expedition probably six or eight scientists and about 400 Arabs will go. In all probability, we will sail around Arabia to the mouth of the Tigris, and then proceed up the river to Bagdad."—*Biblia*.

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THE NEW YORK HISTORICAL SOCIETY is one hundred years old, and is just now erecting a new building on 76th Street and Central Park, New York, at a cost of about \$200,000. The society possesses one of the finest art galleries in America and a large collection of Egyptian antiquities, also an exhaustive collection of Old New York History.

## ANTHROPOLOGICAL NOTES.

BY ALEXANDER F. CHAMBERLAIN.

**AMERICAN ORIGIN OF SYPHILIS.** In his "Das erste Auftreten der Syphilis (Lustseuche) in der europäischen Kulturwelt" (Jena, 1903, p. 35), Iwan Bloch sustains the thesis of its pre-Columbian existence in America and transference to Europe in the wake of the discovery of the New World. Bloch had previously published another work on syphilis, "Der Ursprung der Syphilis" (1901), in which he set forth similar views. The new work contains data concerning the first appearance of this terrible malady in Europe, and of a like sexual disease among the American Indians.

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**ETHNOLOGY OF THE RENAISSANCE.** The Renaissance in Italy has usually, as the name itself indicates, been considered more or less a "re-birth," or second "culture-spurt" of the people known as Italians, whose first great effort had been the civilization and world-influence of ancient Rome. Ludwig Woltmann, however, the author of numerous politico-anthropological essays and of a recent volume of like nature, sets forth another theory. In his article on "Die Germanen und die Renaissance in Italien" (Pol.-Anthr. Rev., 1903, II., 861-868), he holds that the Indo-Germanic *race*, not the Italian *people*, was the cause of these phenomena. The Roman empire, due to the culture-making Indo-Germanic race, who held possession of Italy, and created a civilization lasting a millennium, was exhausted by domestic and foreign wars, emigration, etc. The blond elements of the population had disappeared, leaving the field in possession of brunet round-heads and long-heads. The real cause of the Renaissance was the influx into Italy of a new multitude of blond Indo-germans (the Longobards, Goths, Franks, Normans, Alemanni, Bajuvari, etc.). Their descendants gave the impulse to the "new birth." In his very brief discussion of the matter Woltmann enumerates, in support of his view, three chief facts: A historical fact, the inroads of the Teutonic tribes into Italy; a linguistic one, that so many of the famous men of the Renaissance bear Teutonic names; an anthropological one, that so many of the famous men of that epoch had narrow faces or blue eyes, blond hair and beard, etc., or one and another together. Woltmann's article, which may be the basis of a larger properly-documented work, is reviewed rather favorably by Otto Ammon (Zbl. f. Anthr., 1904, IX., pp. 101-102), who states, nevertheless, that ten years ago the views advanced in it would have been laughed out of court. Whatever the outcome may be, there is material for a valuable contribution to race-psychology in the relations of the intru-



sive Teutonic peoples with those of the Italian stock in the Apennine peninsula.

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**FOLK-LORE OF PREHISTORIC MONUMENTS.** To the "Mitteilungen der Schlesischen Gesellschaft für Volkskunde" (1903, pp. 1-13) Dr. H. Seger contributes a brief article on "Die Denkmäler der Vorzeit im Volksglauben," in which he discusses folk-lore and folk-belief concerning prehistoric stone-graves, which the folks know as "giants' graves," "giants' ovens," "Huns' graves," "Huns' beds," etc.; mounds of the Bronze Age, called "Huns' graves," or peopled with dwarfs, who often guard buried treasures (golden cradles, coffins, carriages, rings, horns, etc.); the grave-mounds beneath which dwell and feast subterranean beings often enchanted; the ramparts and other fortifications, sometimes called "Tartar-walls" or "Tartar forts," but oftener attributed to more modern peoples; sunken castles, churches and bells, vanished virgins, etc.; the mounds with their population of "little people," etc., *Heimchen, Luetchen*. About the finds in these monuments, mounds and graves much folk-lore exists, particularly concerning buried gold, "thunder stones," and the like.

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**MASTICATION AND BRACHYCEPHALISM.** Under the title "Le travail de la mastication est la cause de la brachycéphalie" (Bull. Soc. d. Sci., Bucarest, 1903, Vol. XII., pp. 390-395), Dr. H. Sanielevici maintains the thesis that brachycephalism in human skulls is the result of the process of mastication. Contrary to the view of Nyström, according to whom brachycephalism is normal and dolichocephalism a "deformation," Sanielevici holds that dolichocephalism is the normal condition of the human skull, and brachycephalism "a variation which distinguishes the Mongol from all other races." Excessive labor in mastication produces brachycephalism. All the other races of mankind, Sanielevici thinks, are originally and naturally dolichocephalic, both the lower and the higher, and the brachycephalism of the Mongol, a special phenomenon, needs a special cause for its existence. The residence of the Mongol, as a nomadic feeder on *raw* flesh in the steppe region of Central Asia, suggests this cause, viz., his consumption of huge quantities of food, to enable him to resist the cold to which he was not originally habituated, having been transplanted from a warm to a cold climate. The broad face, the large mouth, the big head of the Mongol, all arise from the increased labor of mastication forced upon him by the necessities of his new environment. Unfortunately for such a theory, it happens that the Mongol is not so distinctly a brachycephalic race, as Dr. Sanielevici assumes to be the case; a goodly number of them being mesocephalic, sub-dolichocephalic, and even dolichocephalic. There is such a thing as carrying an ingenious theory too far.

"PREPARED HEADS" FOR THE TRADE. In his interesting paper, "*Cabeza humana preparada según el procedimiento de los indios Jivaros, del Ecuador*" (*Am. Mus. Nac. de Buenos Aires*, 1903, Vol. IX., pp. 519-523). Dr. Juan B. Ambrosetti calls attention to the fact that by no means all the famous "prepared heads" of the Jivaro Indians of Ecuador are due to the custom which demands the preservation, in such fashion, of the head of an enemy (p. 520). To-day such heads are prepared, not as trophies of war, but as objects of sale and merchandise. Dr. Ambrosetti describes such a head, "the product of an abominable industry set on foot by collectors for money purposes." Cowardly assassinations and assaults have been stimulated by this demand for such specimens. The individual who, in 1872, sold Dr. Philippi the prepared head of a woman, had no scruples in telling that it was the work of a Spanish taxidermist living among the Jivaros, from whom, doubtless, he had learned the process, which he was turning to commercial advantage. Whites and Indians alike have suffered from this "trade," and the government of Ecuador found it necessary to prohibit the export of these gruesome objects.

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SKULL AND PROFESSION. A. A. Da Costa Ferreira, in a recent paper, "*La capacité du crâne et la profession chez les Portugais* (*Cormbra*, 1904, p. 11), discusses the question of the relationship between cranial capacity and occupation in life. The basis of his study is a list of 557 male skulls of Portuguese of the present time, from the two cemeteries of the city of Lisbon. The author concludes: (1) Profession dominates brain; (2) the largest brain capacities are acquired either by much intellectual work, or by a manifest superiority of organic mass and physical exercise; (3) lack of education, poverty and idleness, favor the formation of small skulls. In the discussion which followed the reading of this paper before the Anthropological Society of Paris, M. Papillault observed that instead of saying that "profession rules brain," it were more truthful to say "brain rules profession." It is social selection that classes individuals according to their aptness. A similar opinion was expressed by MM. Manouvrier and Taté. The superiority met with in the cranial capacity of the members of the liberal professions may, therefore, be no quality acquired by the work of the individual.

## ANCIENT CITY AND SACRIFICIAL TOWER DISCOVERED IN MEXICO.

[Extract from The Chicago Chronicle]

The discovery of the ruins of the ancient Otomite capital, in the state of Vera Cruz, Mexico, was made recently. For 300 years it had been hidden from the eyes of civilized man. Strangely enough, Teayo has never been without inhabitants. The dread Otomite Indians, who have caused the Mexican nation anxiety decade after decade, and still resist the authorities successfully, never abandoned the seat of power of their ancestors. This race, commendable for its love of labor and industry, and yet terrible because of its sanguinary character, has kept all civilized people out of Teayo until this late day. But at last the Otomite capital stands clear of the dark past and offers to science some extraordinary subjects for study.

Some months ago an American mining engineer sent a party into Vera Cruz to prospect the mountains for minerals. After the arrival in the state the party decided to investigate deposits of coal which appeared to be abundant and promised rich results. Guides were engaged for different districts. Among these was an Otomite who had been captured by the Mexicans during the last war and forced into the army, but who had escaped and returned to his country. This Indian was one of the few who had learned Spanish while in the army. He informed the Americans that there was a vein of coal near Teayo, and volunteered to guide the party to the locality.

Having overcome all the difficulties that lay in their path, the prospectors arrived near Teayo and inspected the carboniferous deposits. The Otomite guide went to the ruined city and obtained the permission of the inhabitants to bring the strangers there. Under these circumstances the Americans entered the place, being the first representatives of modern civilization to do so free from constraint.

The most interesting of the ruins of the ancient Otomite city is the sacrificial tower, which now rises sixty-five feet above the ground. This truncated pyramid formerly had an altitude of over 100 feet. It was robbed of forty feet of its height through the erosion of the country and its being slowly buried under alluvium.

According to tradition, the structure in the days of the Otomite civilization rose much higher, terminating in a point, the entire mass being built in conformity with the portion at present visible. Although the exact angles of the structure can not now be determined, owing to many irregular subsidences, it is not probable that the Otomites builded to the height suggested. If tradition is right the original altitude

was approximately 200 feet, making it the most elevated structure of its kind in Mexico. There is no doubt that it was considerably more than 100 feet above the soil at one time, as is indicated by the great quantity of stones detached from it, scattered about the vicinity. The ever-active hand of man undoubtedly demolished a great part of it. However, tradition can not be supported. Structures of this form were usually truncated and not pyramidal, among Mexican ancients.

But, separating tradition from reality, the sacrificial tower stands forth one of the most impressing remnants, if not the most important monument, of Mexican antiquity. Considering its size and age, it is the best preserved prehistoric structure on the continent.

At the ground the north and south side extend sixty-five feet from corner to corner, and the east and west seventy-five feet. The width of the stairs on the east side is thirty feet at the ground, and twenty-five feet at the summit. If in time past they continued upward without change of incline, they would have terminated in the west side at a point where that side would have a width of fifty-five feet, the upper stair being twenty feet wide. This would be at a height of 130 feet from the ground. As the ancient Mexicans terminated such stairs at margins of outer walls, it may be safely inferred that the summit of the structure, counting the forty feet under alluvium, was 165 feet above the ground, five feet being allowed for the breadth of the wall.

For years the Otomites have taken stone from the sacrificial tower to build houses. The king of the tribe draws on the ruin for the large stock which he has on hand for sale. Subsidences in the tower were caused chiefly by caving of subterranean chambers through action of water.

Ancient Otomites constructed underground thoroughfares, abodes and vaults labyrinthine in intricacy and resembling the catacombs in magnitude. The tower was the key to the system. Underground chambers with sculptured walls are numerous in the newly discovered ruins of Teayo. Some corridors have been filled with skeletons, probably of victims of religious rites, of Aztecs taken captive and executed, of Spaniards and Mexicans sacrificed on the summit of the tower. If traditions of the few survivors of the Otomite nation are true—and some of them are—the subterranean features of Teayo will prove of interest.

Sculptures of Teayo show that the ancient Otomites were superior in art to the Aztecs and Mayas. Expressions of the human face as represented on stone by Aztec and Maya sculptures are very crude, as compared with those wrought by Otomites. Often by intuition alone can figures of animals chiseled by the former, be distinguished, while Otomite sculptures are never perplexing. The foundation stones of the sacrificial tower are notable examples of ancient Otomite art.

So far it is not proved that the ancient Otomites were as monstrous as the Aztecs in sacrificing human beings. Sacrifices of a dread character were made, as many an underground chamber filled with skeletons of victims attests. But there is nothing to show that such barbarities as the crushing of victims under huge stones suspended so as to slowly press upon the abdomen until the condemned were slowly squeezed in two, were committed. Only one sculpture representing the application of nature has been discovered, and this is almost worn away. It shows six victims, war captives, bound together, being hurled from the summit of the tower.

The sacrificial ceremonies were concluded by casting the bodies of victims into the hole which penetrated the tower from top to bottom and connected with subterranean passages. Part of this hole is in perfect condition. Its proximity to the sacrificial altar indicates its purpose. At its bottom attendants of the priests disposed of the mangled remains of victims.

The sculptures show that Otomites of antiquity were well advanced in civilization. The features of the faces are less pronounced even than those of statues found in the Maya ruins of Yucatan. All the figures show craniums rounded and full, indicating ample brain development. While the foreheads do not manifest any lofty thinking, they show quickness of perception and fineness of judgment. In shape the eyes resemble those of the Caucasians more than of Hindus, differing radically from those of Aztecs, and relatively from those of Mayas. The cheekbones do not bulge out prominently, being toned down, as it were, by the thumb of art growing more and more aesthetic with advancing civilization. It is, however, the nose which proclaims more than any other feature of the sculptured Otomite faces racial superiority over contemporary Aztecs and Mayas. The nose to the point was straight as that of the Romans, the nostrils, of less than ordinary thickness, curving upward slightly. If the point had been brought forward and upward a little, the nose would have been perfectly Roman. The mouths were smaller and better formed than those of Aztecs and Mayas. In the jaws, whose excessive development indicates the brutal determination characteristic of the other two dominant races of Mexico, signs of inferiority are plain, but are less remarkable than those of the rulers of Anahuac and Yucatan.

In the evolution of prehistoric Mexicans, Otomites were favored more than Aztecs and Mayas, attaining a much higher standard of civilization than either of the latter.

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[NOTE.—This article is published merely as a specimen of many which appear in the newspapers of a certain kind. It will be seen that it is very easy to exaggerate, and that exaggeration is the stock in trade of certain writers.—ED.]

## NAUTCH GIRLS ARE DEDICATED FOR LIFE TO HINDU DEITIES.

BY WILLIAM E. CURTIS.

[Extract from The Chicago Record-Herald.]

While in Calcutta we attended the "Mohon-mela," an annual industrial exposition, given under native auspices in the exposition grounds of Calcutta. At the "Mohon-mela" a good deal of space was devoted to native amusements and sports, and several bands of nautch girls were dancing before large crowds of admirers in open pavillions. The nautches of India have received considerable attention from many sources. They are the object of the most earnest admonitions from missionaries and moralists, and no doubt are a very bad lot, although they do not look it, and are a recognized and respected profession among the Hindus. They are consecrated to certain gods soon after their birth; they are the brides of the impure and obscene deities of the Hindu pantheon, and are attached to their temples, receiving their support from the permanent endowments, often living under the temple roof and almost always within the sacred premises. The amount of their income varies according to the wealth and the revenues of the idol to which they are attached. They dance before him several times daily and sing hymns in his honor.

The ranks of the nautch girls are sometimes recruited by the purchase of children and by the dedication of the daughters of pious Hindu families to that vocation, just as in Christian countries daughters are consecrated to the vocation of religion from the cradle, and sons are dedicated to the priesthood and ministry. Indeed it is considered a high honor for the daughter of a Hindu family to be received into a temple as a nautch.

They never marry and never retire. When they become too old to dance, they devote themselves to the training of their successors. They are taught to read and write, to sing and dance, to embroider and to play upon various musical instruments. They are better educated than any other class of Hindu women, and that largely accounts for their attractions and their influence over men. They have their own peculiar customs and rules, similar to those of the geishas of Japan, and if a nautch is so fortunate as to inherit property it goes to the temple to which she belongs. This custom has become law by the confirmation of the courts. No nautch can retain any article of value without the consent of the priests in charge of the temple to which she is attached, and those who have received valuable gifts of jewels from their admirers and lovers are often compelled to surrender them. On the other hand, they are furnished comfortable homes, clothing and food,

and are taken care of all of their lives, just the same as religious devotees belonging to any other sect.

Notwithstanding their notorious unchastity and immorality, no discredit attaches to the profession, and the very vices for which they are condemned are considered acts of duty, faith and worship, although it seems almost incredible that a religious sect will encourage gross immorality in its own temples. Yet Hinduism has done worse things than that, and other of its practices are even more censurable.

Bands of nautches are considered necessary appurtenances of the courts of native Hindu princes, although they are never found in the palaces of Mohammedans. They are brought forward upon all occasions of ceremony, religious, official and convivial. If the viceroy visits the capital of one of the native states he is entertained by their best performances. They have a place on the programme at all celebrations of feast days; they appear at weddings and birthday anniversaries, and are quite as important as an orchestra at one of our social occasions. They are invited to the homes of native gentlemen on all great occasions and are treated with the utmost deference and generosity. They are permitted liberties and are accorded honors that would not be granted to the wives and daughters of those who entertain them, and stand on the same level as the Brahmin priests, yet they are what we would call women of the town, and receive visitors indiscriminately in the temples and other sacred places, according to their pleasure and whims.

The traveler in India finds it difficult to reconcile these facts, but any resident will assure you of this truth. The priests are said to encourage the attention of rich young Hindus, because of the gifts of money and jewels they are in the habit of showering upon nautches they admire, but each girl is supposed to have a "steady" lover, upon whom she bestows her affections for the time being. He may be old or young, married or unmarried, rich or poor, for as a rule it is to these women that a Hindu gentleman turns for the companionship which his own home does not supply.

There is a difference of opinion as to the beauty of the nautches. It is purely a matter of taste. There is no rule by which personal attractions may be measured, and doubtless there may be beautiful women among them, but, so far, I have never seen one. Their costumes are usually very beautiful, the materials being of the rarest and finest qualities and profusely embroidered, and their jewels are usually costly. Their manners are gentle, refined and modest; they are perfectly self-possessed under all circumstances, and, while their dancing would not be attractive to the average American taste, it is not immodest, but consists of a succession of graceful gestures and posturing which is supposed to have a definite meaning and express sentiments and emotions. Most of the dances are interpretations of poems, legends, stories of the gods and heroes

of Indian mythology. Educated Hindus profess to be able to understand them, although to a foreigner they are nothing more than meaningless motions.

I have asked the same question of several missionaries, but have never been able to discover a nautch dancer, who has abandoned her vocation, or has deserted her temple, or has run away with a lover, or has been reached in any way by the various missions for women in India. They seem to be perfectly satisfied with their present and their future.

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#### PROF. A. H. SAYCE ON RECENT DISCOVERIES IN THE EAST.

For a few years, those who attacked the groundwork and foundations of our faith seemed to have all their own way; and there were those who were frightened, lest the citadel might be utterly destroyed. To-day it is safe to say that the trend of scholarship and of criticism is in the direction of a rehabilitation of the old doctrines, a complete vindication of the Bible from the insinuations and the false charges brought against it by those who thought they were doing service to "science" by attempts to show that the Author of the Bible was ignorant of his own creation, and was not careful to avoid discrepancies of statement and confusion of thought, in the sixty-six documents he had caused to be brought together and put into the hands of men as his Word of Truth, by which all theories of life and death and salvation must be tried, and with which they must be made to conform.

Among those who have, from the first, withstood the tidal wave raised by "the higher critics," is Prof. A. H. Sayce, LL D., D. D., of the University of Oxford in England. Professor Sayce, in his Chair of Assyriology, has had sufficient occasion and ample time to make a thorough study of what the critics were claiming that they had found, and which they were disputing before the world as new arguments against the integrity and authenticity of the "sure word" of God. During the past two decades, Professor Sayce has published many articles and monographs, bearing upon questions of scholarship, but he has now published a little book of less than one hundred and thirty pages, in which he covers the ground plowed by the critics.

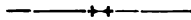
Instead of the account of the creation and the deluge, in Genesis, having been derived from Babylonian sources, Professor Sayce finds that "not only does the Babylonian story of the deluge agree with that of Genesis as a whole, and thus utterly ignore the distinctive elements which criticism has labored to point out within it; it further shows that the story must have been known and modified in Canaan before it found a place in the Hebrew Scriptures. . . . The Babylonian account of the



great catastrophe which had once swept over the civilized earth must have been known in Canaan before Moses was born. Indeed, it must have been familiar to Abraham himself before he migrated from Ur."

Forty years ago critics were very sure that there could have been no such kings as Chedorlaomer, or Arioch, or Amraphel, or Tidal. There could have been no such invasion of Canaan as is recorded in Genesis xiv. But now it has been shown that the names of the kings were known in Babylonia, and that the Hammurabi, whose laws have been recently discovered and made much of, was probably the Amraphel of Genesis, and "Chedorlaomer, once the despair of etymologists, proves to be a good Elamite name." The fourteenth of Genesis is a chapter not of guesses and fictions, but of veritable history. "The fact," says Professor Sayce, "enhances our opinion of the Hebrew text of the Pentateuch; it can not be so uncertain or corrupt as it has sometimes been the fashion to believe. Even the proper names in it have been handed down correctly. The text, in short, must have been transcribed and re-edited from time to time with the same official accuracy as we now know to have been enforced in the case of Assyrian and Babylonian literature."

The recent discovery of what are known as "The Laws of Hammurabi," in a few fragments, raised the question whether Moses had not copied from the Elamite. It is true that "his empire extended to the shores of the Mediterranean, and in one inscription relating to him, the only title he bears is that of king of the land of the Amorites." The compilation of laws was no new thing in the days of Moses. There are certain features common to both the Elamite and the Hebrew. But there are great differences between the two codes, and "the contrast between them is really a contrast in the social organization and advancement in civilization of the two peoples for whom they were compiled." "The latest discovery in Assyriology has forever shattered the critical theory which would put the Prophets before the Law; it has thrown light on the form and character of the Mosaic code, and it has indirectly vindicated the historical character of the narratives of Genesis." "If such is the result of a single discovery," says Professor Sayce, "what may we not expect when the buried libraries of Babylonia have been more fully excavated, and their contents copied and read?"



**DEFORMED CRANIA.** Two crania showing similar artificial deformations were recently exhibited before the Anthropological Society at Washington. One was from Peru, and the other from Vancouver's Island. This deformation was produced by fastening bands around the head at infancy, but appears in two widely separated localities.

## THE TOTEM MOUNDS OF WISCONSIN.

BY JOHN A. RICE.

In regard to the preservation of what are called the Totem Mounds in this state, I have long advocated their preservation through legislative action, and have held that authority should be given to the State Historical Society, or some other organization to take possession of and protect, at least, those of typical shapes. The government of Mexico has put this whole matter of the preservation of monuments into the hands of the Museo Nacional, so that one cannot even make excavations anywhere in that country without first obtaining the consent or permission of this society.

I have my own peculiar notions in regard to the antiquity and importance of the whole series of mounds and implements found in the Southwest and South, especially in Mexico. I have arrived at these conclusions through pretty extensive study and investigation of the remains left by former occupations, as compared with those left by the Indians of the Northwest, including some weeks study of the Mandan Indians at present at Fort Berthold, and their manner of building their dirt lodges, which are so well depicted by Catlin in his famous books. I have also paid much attention to the craniology of the Northwestern Indians as compared with those Indians now found in Mexico. Much is to be learned from this source as to the capacity, habits, etc., of the nomads of the North, as well as the Indians of the South, who had fixed homes, were given to the cultivation of the soil, and had an intense love of home, which was one of their leading characteristics of the present day.

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A MAGNIFICENT TUSK has been presented to the Carnegie Museum at Pittsburg, Pa. It was discovered at Sharon, Pa., and has been pronounced the best piece of fossil ivory in America.

## BOOK REVIEWS.

**A SHORT HISTORY OF ANCIENT EGYPT.** By Percy E. Newberry and John Garstang. Boston: Dana, Estes & Company; 1904. London: Archibald Constable & Co., Ltd.

The author, after giving a brief description of Egypt, proceeds to an account of the Archaic Period in which the land was in the wild state filled with animals, such as the crocodile, hippopotamus, ostrich, jackal, hyena, and wild cat, into the midst of which the earliest civilization of the world was introduced. Stone weapons of palæolithic character, copper needles, copper knives, and pottery with some decoration appeared first. Next, articles of personal adornment; beads of gold, colored stones, carved ivory, diorite vases, Egyptian alabaster, being the tokens of the progressive stages. The people were radically indigenous, and the culture and even the written language grew like the nation. Pictorial expression has been found in nearly all countries bordering on the Mediterranean; among the Berber tribes of Africa, and in Spain, Italy, Greece and Asia Minor, and remained in Egypt. The distant valley of the Euphrates was already possessed of a civilization more advanced, but archaeology had detected in Crete and in Egypt evidences of direct contact with a civilizing power. Now, whether it came from the East, the North, or the South, is uncertain. The Delta of the Nile was more advanced than Southern Egypt, but, ultimately it came under the power of a conquering nation. There are indications of petty tribes and territorial divisions defined by the standards of the chiefs and the emblems of presiding deities.

Finally, Menes and his descendants succeeded to the double crown, and the first dynasties appeared. With each important town there was associated a separate deity, surviving from the local worship of the tribal ages. The people turned from their primitive instincts to husbandry; the land was drained, the marshes reclaimed, and irrigation and tillage appeared. The power of the sovereign, derived from that of the tribal chieftain, became supreme. Under the first dynasty, the art and progress of the Archaic Age culminated.

**BY NILE AND EUPHRATES. A RECORD OF DISCOVERY AND ADVENTURE.** By H. Valentine Gee, of the staff of the Babylonian Expedition of the University of Pennsylvania. With Maps and Illustrations. Edinburgh: T. T. Clark, 38 George Street; 1904. New York: Charles Scribner's Sons.

This book is written by one who was a substitute for Mr. John Haynes at the time he was resting from his work of excavation in Babylonia. It is mainly a personal narrative of events which occurred both in Egypt and Babylon, and does not contain as much archaeology as one might expect from one who was in the midst of the scenes where excavations have been conducted, for he seems to have left that to the chief of the expedition.

The book contains quite a number of very beautiful full-page plates; among them, the Euphrates valley, seen from the bluff; Arab craft on the Euphrates; market scene at Sandafeh; a farmstead on the Bahr Yusuf; a procession in Bagdad; the Bridge of Boats at Bagdad; a door socket at the inner gate of the Temple of Bel; the plain of Niffer; a Back Water at Anah; the courtyard of a Euphrates Khan; the village of Deir Hart, Syria, and the Persian Gulf.

The author draws a comparison between the work which was done by Dr. Peters and that by Dr. Hilprecht, very much in favor of the latter. He

says, "There still remains much to be done by future expeditions," and speaks of the time when the Bagdad railway will convey tourists to the spot. "That will be a great day for the traveler who hankers after a sight of 'old ruins,' for he will be able to satisfy his taste to the full, amongst buildings that were falling to decay before Abraham went forth from the neighboring city of Ur, 'to go to the land of Canaan.'"

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**A HISTORY OF THE ANCIENT WORLD. FOR HIGH SCHOOLS AND ACADEMIES.** By George Stephen Goodspeed, Ph. D., Professor of Ancient History in the University of Chicago. With Illustrations, Maps and Plans. New York: Charles Scribner's Sons; 1904.

This is a valuable summary of ancient history, brought up to date by means of the recent discoveries which have been made, and so may be called a modern book on an old subject. In fact, the discoveries have been so numerous, that many of the ordinary histories which have been extant have to be placed alongside of such old histories as Rollins, which is at present perfectly obsolete. We may take the average textbooks on the history of either Babylonia, Egypt, Greece, or even Rome, and find that they are too old for common use in the schools, for the beginnings have been carried back so far as to make them useless.

The study of Physical Geography has also been found to be so important that history needs it for a foundation. One feels like a blind man, unless he is made familiar with the localities in which events occurred. The author has given this guide along with the events of history, and has used also the discoveries of archaeology to illumine his pages. The first Oriental kingdoms are described; the private life of the people made known; the laws of Hammurabi are given; the Phœnician colonies described; the history of the alphabet hinted at; the appearance of the Mycænæan civilization referred to—all of which have been made known by the revelations of the spade.

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**BIBLE STUDY POPULARIZED.** By Rev. Frank T. Lee, Author of "Popular Misconceptions as to Christian Faith and Life." Chicago: The Winona Publishing Company; 1904.

The Bible is the most remarkable book, and one which has had the most influence on the entire civilized world. It has been attacked by many writers and scholars, but has borne all the criticism that has been directed against it through many centuries. It has been called the oldest book, and may perhaps be regarded as such, if we consider it as a single volume; though there were so called books in existence many centuries before the earliest part of it was put into writing. For example, "The Book of the Dead" was in existence before the time of Moses, and the works of Confucius and of Zoroaster and the books of the Hindus, called "The Vedas," came into existence between the time of Moses and the Apostles. This, however, is an argument in favor of the Bible, rather than against it, for the Bible represents those periods of time in which religious truth was becoming crystalized, and the result is that it is the gem of all human literature and the best of all ancient books, and we believe will prove to be the best of all modern books. The English Bible has also the same advantage that the original Bible has, for it gives the progress of the English language, as the Old Testament shows the progress of the Hebrew language, and the New Testament does of the Greek language.

The books of the Bible were usually preserved in manuscript form, though two kinds of material were employed; the one of papyrus, and the other of vellum. The Alexandrian manuscript is assigned to the fifth century A. D.; the Vatican manuscript belongs to the fourth century, as does the Sinaitic. We have also the Syriac, Ethiopian, Egyptian, and later on the Gothic, Armenian, Latin and other versions, and still later the "King

James Version." Now it would seem as though it would require considerable audacity to undertake to criticize a book which had been published in so many languages and has such an air of antiquity about it, and has been read by so many of the nations of the earth, especially when every critic must know how sacred this book has been to many of the most enlightened people of the world. The best method, however, of meeting modern criticism, is to use the book in a practical way, and make it the means of developing the religious sense, as well as studying its literary character and high and lofty prophetic thought. The ordinary man is not going to grapple with the hard questions of language and history and archaeology, and find from the exercise any particular help to devotion or literary taste. That work may as well be left to the specialist, and thus allow people to hold to the old Bible until certain questions are settled.

We are thankful for such practical books as this one, as it will help the people to make a practical use of the Bible, which has come down to us through so many generations and has accomplished so much good in the world.

**POLITICS AND RELIGION IN ANCIENT ISRAEL. AN INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT.** By Rev. J. C. Todd, M. A. London: MacMillan & Co., Ltd. New York: The MacMillan Company. 1904.

This is a strange book. It is written by the Canon of St. Saviour's Cathedral at Natal, and is dedicated to his mother, from whose lips he first heard the story of Israel. He says "the Bible was never more studied, or less read than at the present day. This is deplorable, no one can with a light heart see such a break in the continuity of our religious, and, indeed, our intellectual life. It must be the aim of those of us who frankly accept the results of Biblical criticism to endeavor to bring back the attention of intelligent men and women to the Scriptures as a source of spiritual instruction. In the following pages I have assumed the main points of criticism. The principal object of the book is to try to recover, as far as possible, the connection in ancient Israel between politics and religion."

But what are the politics and religion which the author presents? They certainly are not the "politics"—if that is the word—which are presented by any modern society, and do not seem to properly represent any social condition recorded in ancient history. If they can be found at all, it is among the lowest heathen races, among whom sensuality and sin prevailed, and represent those very social evils from which the Patriarch Abraham sought to escape, when he moved from Paden-Aram to the land of Canaan. These evils consisted in idolatry, which had debased the worship of God to the level of the worship of beasts, and had turned domestic life into a system of organized concubinage; but, according to this author, this is sustained by the Bible.

"To any unbiased reader of the old literature, it would be perfectly obvious that in Israel, as elsewhere, sexual intercourse was only regarded as wrong when it violated the rights of some other male." (See page 58.) "In times of peace Israel followed the fashion of the country. The local god was worshipped after the Canaanite manner, and was regarded at the same time as Yahweh. The cycle of agricultural feasts was followed, and the presence of the Kodesh harlots allowed." (See page 56.)

The old-fashioned reader of the Bible received the idea that the God of the Hebrews was holy, and that those who worshipped Him must also be holy. What is the idea of holiness, as set forth by this author?

"The Hebrew root, Kodesh, holiness, signifies belonging to a god, and, therefore debarred from ordinary use; even knives, basins, and pots are holy. The priest may be a most evil man but is holy in the primitive sense."

The worship of Baal was, according to the Scriptures, demoralizing, and to be condemned, but Bialism, according to this author, contained

"much that was true and beautiful, that cannot be detected in primitive Yahwehism." Purity of thought, and heart, and life is supposed to be taught in the Old Testament as well as in the New. What is the purity which, *according to this author*, is taught by the Old Testament? "Nothing is said about Kodesh prostitution, but we can hardly doubt that it found a place in the temple during Solomon's reign." (See page 88.) Here, then, according to this author, a system which was as debasing as any which appear among Mohammedans and Hindus, was prevalent among the Hebrews at the time of Solomon. It is a pity that young men do not read the Bible, with this interpretation, it would be so elevating.

The same strange interpretation of Scripture is found when the subject of war is considered. The ordinary view of even early society, is that people dwelt together in peace, the rights of hospitality were required by the social organization of clan life. What does the author say with reference to the Scripture idea? The early history of prophecy is closely interwoven with the wars of Yahweh, and so the author justifies war as a normal feature of certain stages of existence. "Obedience, endurance, courage, chivalry, devotion, in a word, half of the ties that bind man to man and make life worth living had practically no sphere for existence in the monotonous daily life of the primitive clan, and only came into existence by the concentration of men in the field. It was the part of the prophets to declare war, it was their part to say if the day chosen was approved of by Yahweh, and to stir up the spirit of the warriors. At the dawn of Hebrew history, these four ideas were closely interwoven—Yahweh, Israel, War, and Prophecy." According to this idea, Mohammedans are models which are to be followed, for the Holy Scriptures approve of their kind of life.

Human sacrifice, theft and murder are also spoken of, and a new, strange view given. "In primitive Israel there was no such idea as sin— theft, murder, adultery, false witness, were not wrong in themselves; they were wrong, because by them a clansman was defrauded." (See page 94.) "For the most part Yahweh concerned himself with the nation as a whole, and the only person in individual relationship with him was the king. The peasant can escape brutality only by careful education in ideas and ideals derived from a higher and more cultured class. The old ferocity of the devotees of Yahweh showed little sign of yielding to the glowing kindness of the times. When Abab spared Ben Hadad, a prophet denounces him in the name of Yahweh. 'Thy life shall be for his life.'" (Page 110.) "The most famous of the romances is that splendid example of Hebrew prose, Elijah the Tishbite, the narrative as it stands, if full of improbabilities, but as a romance of Manasseh's time is perfectly intelligible. The idea of a primitive state in which great men preached sublime morals to a herd of moral swine is frankly impossible." (See page 308.) "Israel's contribution is Ethical Religion and the record of it is contained in the Holy Scriptures."

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**TRADITIONS OF THE SKIDI PAWNEE.** Collected and Annotated by George A. Dorsey, Ph. D. With Introductions, Notes and Illustrations. Boston and New York: Published for the American Folk-Lore Society by Houghton, Mifflin and Company. London: David Nutt, 270, 271 Strand. Leipzig: Otto Harrassowitz, Querstrasse, 14. 1904.

This is an elegant book, and one that bears the imprint of the American Folk-Lore Society, which is sufficient recommendation. It is divided into several parts: the Cosmogonic traditions, which occupy about 80 pages; the Boy-Heroes, about 100 pages; Medicine, 56 pages; Animal Tales, 40 pages; and Miscellaneous, 45 pages. It contains fifteen full-page plates, several of which are portraits of prominent Pawnee chiefs.

The book gives a very good idea of the mythology of the Indians in general, and especially of the hunter Indians, for there is a difference between such hunter Indians as the Pawnees, and such mountain Indians

as the Navajoes. The mythology of the Pawnees resembled that of the tribes which formerly dwelt along the Mississippi River, while that of the Navajoes may be classed with that of the Pueblo tribes, at least in a general way. It is fortunate that the myths of these tribes have been gathered and published before they were lost entirely; though there is a question whether a change had not already come upon the mythology of this people, from the natural degeneracy which has appeared among them since the advent of the white man. The Cosmogonic myths are especially interesting, as they relate to the Tirawa, the All Powerful, and Attra, the Vault of the Sky, the Bright Stars, the Lightning, the Creation, the Deluge, the Flint-Monster, the Spider-Woman, the God of Wind, the Morning Star, the Girl who married a Star, the Boy who disobeyed a Star, the Man who visited the Spirit-land, the Boy who talked with lightning, and other personifications of Nature powers.

The animal tales give the story of the Coyote, and his various adventures with the buffalo, the turkeys, the beaver, the bear, the raccoon, and the eagle. The last division describes the Deer Wife and the Buffalo Wife, the Boy who became a Prairie Wolf, the Witch Woman and the Beaver, the Meteor's Child, and others.

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THE LEGENDS OF THE IROQUOIS. TOLD BY "THE CORNPLANTER."  
From Authoritative Notes and Studies by William W. Canfield. New York: A. Wessels Company; 1903.

"The Indians neither built monuments nor wrote books. The only records they made were the picture-writings, which were symbols" but the Iroquois carried their picture-writings to a great perfection. There are certain legends which have been handed down by Cornplanter, Brant and Red Jacket. The legends contained in this book purport to have come from Cornplanter, who died a strong believer in the religion of the red men. They are given in a lofty style, resembling that which is contained in the speech of Logan. They relate to the confederation of the Iroquois; also, to certain events, and marvelous creatures, and strange characters, about which the Indians delighted to talk. Among these were the Great Mosquito, the Healing Waters, the Hunter, Hiawatha, the Four Winds, the Happy Hunting Grounds, the Message Beavers, the Mirror in the Water, the Origin of the Violet, etc. All of these are described in the Indian style, and are partly real and partly imaginative. They form attractive stories, which can be read in the home and recited by the children, and will not fail to interest. They are free from the serious faults which have appeared in some of the legends and stories which have been translated into English and published by various institutions, as representing correctly the habits of thought common among the Indians. It is difficult to account for the contrast between this book and several of those which have been recently published.

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A SUGGESTION TO MAYA SCHOLARS. By Zelia Nuttall. Reprinted from the American Anthropologist.

Miss Zelia Nuttall is continuing her studies of the ancient Mexican calendar, and has instituted a comparison between the Mexican and Maya systems of numeration. In one respect they are similar, affixes are used in counting, but they vary according to the objects counted. The affix *ac* was employed in counting canoes, boats, houses, lots, churches, seats, altars, canes, pits, troughs, villages, and fields. The affix *mol* was used in countings which are congregated together, though when birds, fishes, and animals were counted, the affix *pok* was employed. On the other hand, the affix *tu* was added in counting men and women. The affix *pec* denotes that the things counted were flat and round, like tortillas; the affix *oc* signified that objects were measured by handfuls; *ual* for leaves of tobacco and plantain trees; *much* for heaps of stones, earth, and grain; *hat* for pairs of

things; *chau* for twenty-day periods; *cuch* for loads; *chuy* for bags and bunches, for strings of beads, in fact, for all things that could be carried hanging from the hand.

These few examples will suffice to demonstrate the Maya system of affixes, and they promise to lead to new, valuable and unforeseen results, and indicate progress in the interpretation of the glyphs contained in the Maya codices. Fortunately for the general reader, the results are given briefly and comprehensively, and one is saved the trouble of wading through a mass of verbiage which threatens to engulf the understanding; and brings before one's view a series of waves going to and fro, and making no progress.

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#### THE PERIODICAL ADJUSTMENTS OF THE ANCIENT MEXICAN CALENDAR.

By Julia Nuttall. Reprinted from *The American Anthropologist*.

The adjustment of the ancient Mexican calendar has also been attempted by Miss Nuttall, in connection with Prof. Seler, Dr. Thomas, Henry Goodman, Dr. Daniel G. Brinton, and others. According to Miss Nuttall, the planet Venus was known to the ancient races and had great effect upon the calendar. The great Venus cycle and the lesser cycles it embraces, present a resemblance to an inner wheel, rapidly revolving from left to right, and an outer one, turning more slowly in retrogressive motion. Next to the sun, they adored and made more sacrifices to this star, than to any other.

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#### TEUTONIC LEGENDS IN THE NIBELUNGEN LIED AND THE NIBELUNGEN

RING. By W. C. Sawyer, Ph. D., Professor of the German Language and Lecturer on Teutonic Mythology in the University of the Pacific. With an Introductory Essay by Prof. Fritz Schultze, Ph. D., of Dresden, Germany. Philadelphia and London: J. B. Lippincott Company. 1904.

The heroes and their deeds in these groups of legends are in part historical. They are associated with the momentous events in the period of the migration of the nations. There are several groups of legends. Legends of King Arthur and the Holy Grail, Parsifal and Lancelot, belong to the seventh grade. The first is the one in which the hero, Siegfried, is described. This will account for the strange characters, and for the contrast between Siegfried and King Arthur. "The maiden caught sight of the hero out-shining the other knights, as the moon in the heavens out-shines the stars. He seemed to her to be comparable to Baldur, the God of Light." Next is a picture of a battle—"cruel spears, stone hammers, and lances flew hither and thither. Shields and lances break and blood flows in streams, battle-axes and swords dealt mortal blows." Then comes the Dragon Rock, the Giant immediately fetches the keys, opens the portal and leads the hero through various corridors into a high, dome-like vault. Then the Giant said that above, on the Dragon Rock, there was a sword hidden, whose blade would cut through even the horny scales of the Dragon.

Here we have a picture of Germany during the early heroic age. The temple, however, is a sacred place, the precious body was brought into the temple to be blessed by the hand of the priest. Siegfried's noble life had ended. The story of Chreinbild's revenge follows.

The illustrations in this beautiful book are as interesting as the narrative itself. Wotan's farewell to Brunnhilde is very beautiful and as full of poetry as the narrative itself.



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## PREHISTORIC RUINS OF NORTHERN MEXICO.

BY A. H. BLACKISTON.

Replete with interest to the ethnologist and historian, as well as to the casual, observer are the extensive ruins in the mountains and the open valleys of the foothills of Northern Mexico. For it is along the great natural highways of which these valleys form a part, bordered by the desert to the east and the Sierra Madres to the west, that the Toltecs, Chichimecs, Aztecs, and in fact all the Nahuatl nations passed into Anahuac (the valley of Mexico), if any dependence is to be placed upon the signification of the chain of ruins extending from Arizona to Tenochtitlan (the City of Mexico), or in the early traditions of these people. One and all claimed to have migrated from a distant country to the north and west,—the Tollan or Huehuetlapallan of the Toltecs, and the Aztlan of the Aztecs, though owing to the vagueness of their records and legends, and the anachronisms with which they abound, the exact location of these points still remains problematical and will most likely so continue.

However that may be, it is in a portion of this fertile and well-watered strip,—the only practical route of entrance to the Mexican plateau from the north,—that the largest ruins in this section of Mexico are found. For many miles throughout the Casas Grandes valley and the other neighboring valleys of Chihuahua, mounds are scattered in every direction, while the crests of the surrounding mountains are crowned by the remains of strong stone fortifications and look-outs, in which remnants of rudely carved sacrificial tables, implements of war and utensils of domestic use have been excavated. From the character of these relics, the traces of numerous roads leading to the ruins, and the well known predilection of the Nahuatl nations for building their temples upon commanding heights, it is to be presumed that these structures were places of worship, as well as havens of refuge and points of defense.

But by far the most extensive and interesting ruin, and the one from which the near-by Mexican town of Casas Grandes

walls are also in evidence, while the exterior openings or windows are as a rule likewise circular and measure fifteen inches in diameter, the few elliptical ones, near the corners, averaging two and a half feet by one and a quarter. The floors are of earth, and exhibit traces of fire.

This building, like the smaller ones scattered through the valleys, was a communal dwelling and probably sheltered as many as three thousand persons.

But a few yards distant stand several large artificial piles of stone and gravel, the exact nature of which are not known, though it is certain that they were not pyral mounds.

That the people who inhabited the Casas Grandes were not ignorant of the methods of irrigation, and thereby display yet another trait in common with the builders of the Arizona ruins, is evidenced by the remains of several well-constructed aqueducts or irrigating ditches in the vicinity; the largest running from a point near a spring about three miles to the northwest, and emptying into a circular tank forty-nine feet in diameter, adjoining the main building. This acequia probably supplied the drinking water for the community, and was ten feet wide and three to four feet deep, the bottom being of calcareous concrete. There are several other similar ditches in the lowlands near the river, which were evidently used for irrigating purposes.

Of the smaller ruins strewn singly and in groups through this and the neighboring valleys and far into the mountains, the great majority remain unopened and resemble large natural mounds, though a few, as in the case of sections of the vast central one, are inhabited by modern Mexicans who have allied themselves with the elements in their work of destruction and burrowed into the masses of crumbling adobe in search of ready made homes. Many of these houses originally contained a large number of cell-like rooms, few of which are intact at the present time, and were in some cases as high as four stories. The inner walls were covered with a layer of white plaster, and the floors were of the same construction as in the main Casa Grande.

Excellent specimens of pottery have been taken from these mounds, the ollas especially being noted for their graceful curves; their rich coloring, burnt in by a process now lost, and their varied sizes—ranging all the way from one to fifteen inches in diameter. They are ornamented with many strange designs of angular figures and scrolls. A pattern resembling the outline of the longitudinal section of a modern stair being the favorite, and one that nearly always occurs, however many other varieties there may be. In a few cases lines strikingly Egyptian are encountered, while some ollas display faces in relief upon the rims, others birds, snakes or animals, and still others are fashioned in the form of persons seated; the great number, however, being of plain outline with colored decora-

tions and highly burnished. Pieces of native copper are found in these vessels, though the situation of the ancient mines has never been discovered. Shell necklaces of marine univalves from as widely separated points as the West Indies and the Pacific Coast, arrow heads of chipped chert, pieces of *itsli* (obsidian), turquoise, cotton cloth, strands of yucca fiber, copper rattles, and it is rumored specimens of gold are excavated, usually like the ollas in close proximity to the dead.

A superior order of metate (a hollowed stone in which maize is ground by means of a crushing pin) was used throughout this region, and in many cases is seen lying upon the surface of the ground; while, among other objects of interest, a huge meteorite of silvery hue was found carefully wrapped in matting and cotton cloth in one of the rooms of the large ruin, and is supposed to have been associated in some way with the religious rites of its early owners. Tradition has it, that the fall of a meteorite was connected with the movement of some of the Nahuatl tribes. A fetich of the puma (*Felix concolor*) which plays such an important part in Pueblo mythology, made of actinolite, was also found in these ruins.

The skeletons taken from the mounds in the Casas Grandes valley, and those of the Piedras Verdes and San Miguel rivers, are discovered in all positions; some with their arms over their heads, some seated, some reclining; while others whose end was apparently not as sudden, have been found buried, without any rule or general method, beneath the floors of stone or beaten earth. This has probably given rise to the theory that death was due to a cataclysm of nature, which occurred during the evening meal, the universal time for gathering among savage peoples, as many of the remains are found in the combined kitchen and eating room, or to the sudden attack at that hour by a barbarous foe. Traces of fire are in evidence in most of the ruins; charred pieces of juniper posts so ancient that when unearthed they often crumble like powder, burnt earth and blackened stones abound. In one mound the author found widely scattered pieces of bone at different depths, extensive deposits of ashes, broken pottery and heavy cakes of baked clay. There is apparently little doubt that the destruction of these cities and villages was largely due to violence of some kind, probably of human agency.

As to who the builders of these widely-scattered ruins were, whence they came and whither they went, history is as silent as the mouldering walls themselves. Clavigero states that the Casas Grandes were built by the Aztecs in their peregrination; Garcia Conde that this was the third stopping place of the Aztecs on their way to the valley of Mexico (*Ensayo Estra-dístico sobre el Estado de Chihuahua*, fol. p. 74), and universal tradition seems to be in accord with these hypotheses. The frequent occurrence of the design of the bird and serpent in the decoration of the pottery indicates a knowledge of the

Aztec god Quetzalcoatl, while Bandelier noticed an olla bearing the outline of a flag of the same type as those seen in the Aztec picture-writings. The similarity of these ruins to those on the Gila is such that there is but little doubt that both were built by the same or allied peoples, and further marks of a common origin are noticed in the pictographs on the rocks of the Piedras Verdes River and those near Adamana, Arizona.

The antiquity of these remains is apparent when it is remembered that the last of the Nahuatl tribes—the Aztecs—entered Anahuac toward the end of the twelfth or in the early part of the thirteenth century, and that even in the dry climate of the Casas Grandes valley many of the skeletons fall to pieces when exposed to the air. At least the Casas Grandes were ruins in the latter stages of decay—deserted, crumbling, and without a history, when first visited by the Franciscan missionaries over three hundred years ago.



### THE OMEN AND PORTENT TABLETS OF THE ASSYRIANS AND BABYLONIANS.

BY JOSEPH OFFORD, M. S. B. A.

Persons who take an intelligent interest in the discoveries among the ancient cities of Assyria and Chaldea are aware that from three of these sites alone, those of the Assurbannipals library at Nineveh, and the record chambers at Nippur and Telloh, some 30,000 legible tablets have been recovered. Notwithstanding these remarkable results in the accumulation of documents, the literary and historical results have proved but meager and but a very small proportion of the records have been published. The reason is, that many thousands of the tablets are either merely accounts or fiscal and trade documents, or else are connected with divination, necromancy or magic. These last types of tablets are extremely difficult to translate, because many of the words used are still uncertain to us in their meaning, and their contents and phraseology are connected with a train of thought so entirely foreign to us, that it is not easy to grasp their meaning. Nevertheless these portents, or omens, and the magical texts require to be elucidated before we can properly appreciate the culture, and imperfect science and primitive beliefs, of these early peoples, and consequently scholars have now for some years been endeavoring to unravel the meaning of these obscure writings. The material at their disposal being very ample, there can be little doubt of their achieving considerable success.

One of the scholars who has devoted most of his time to this somewhat uninviting subject is M. Alfred Boissier of Geneva, who published in 1894 to 1899 a series of "*Documents Assyriens Relatifs aux Presages*," and also two short

monographs upon a monument and a "Document Babylonian se rapportant à l'Extispicine." He has now given to science a more mature work of nearly 300 pages, "Choix de Textes Relatifs à la Divination Assyro-Babylonienne," which may be obtained from M. Henry Kündig of Geneva.

In compiling this book he has been able to avail himself of the works upon somewhat similar cuneiform literature by Zimmerin, Virolleaud, Knudtzon, Messerschmidt, Johns, Thompson and Haupt, not forgetting the forerunners of them all, Oppert, Sayce and Pinches. Not that M. Boissier's treatise in any sense lacks originality, for it is one of the most original Assyriological works produced in recent years, but, that, as he would willingly admit, it is only by the combination of the labors of scholars that he has been able to proceed with his studies of these extremely difficult texts so successfully as his book indicates. Some idea of the time and trouble he has devoted to the task may be formed from noting that he states, in his preface, that he first published a Babylonian Augur, or omen, tablet in 1890. The majority of texts upon which he has labored are preserved in the collection of the British Museum, and he says that so numerous are the tablets there, embodying writings of this character that, in order to study them all, it would be necessary to devote several years to the task.

The first description of texts that he takes up are "Forecasts" (or omens) derived from animals. That is to say, from the actions of animals, and it must be premised that to our understanding these portents and oracles are extremely puerile, and can only have resulted in rendering fearsome and timid, the misguided people who assigned any value whatever to such prognostications. For instance, if a serpent fell upon a man's shoulder, he was warned of approaching death, or if into his breast his son would die.

Another tablet gives a long series of portents from the actions of scorpions, whilst others relate the value of omens derivable from the observation of abnormalities in bodies of sheep. Many texts relate to the birth of extraordinary "freaks," as they might be called, but, if they are correctly translated, they are the merest nonsense. For instance, one text gives events which should follow a goat's giving birth to a horse, or a jackal, or a serpent. The omens from the movement of sheep when struggling with death at their sacrifice, are very numerous. Every possible action of the muscles, eyes, mouth and limbs being enumerated; and subsequent to death and dividing of the body, the appearance of the viscera, liver, heart, and other portions of the body all have their imagined import explained. It is probable that these tablets are not records of prophecies by sacrificial augurs, but manuals of instruction for these officials, the study of which would enable them to explain

the correct omens when they assumed the office of augurs. The fifth tablet, M. Boissier translates relates to portents from the action of dogs. Thus, "if a dog pass in front of some one (probably the king) a great battle will take place within a month. If an hermaphrodite dog appears, the borders of the land will be extended. If a white dog enters a palace upon that palace fire will fall. If a varied-colored dog, the building and all its contents will fall into the hands of the enemy. If a dog obtains access to the palace and lies down upon the throne, that palace will be overturned." On the other hand, "if a white dog enters a temple, its foundations will be firm; but if a black one does so, they will give way. If a varied-colored dog goes into the temple, that shrine the gods will love" (or protect).

Another catalogue of prognostications is derived from the barking of dogs in the street, or their playing and fighting therein.

The largest series of these texts are relative to the inspection of portions of bodies of sacrificed animals, but it is in these tablets that occur the most numerous words of whose meaning we, at present, are ignorant. In order to instruct the augurs in this branch of their work models of certain organs of the body, such as the liver, were made in clay and inscribed with the omens derivable from their fleshly representatives. They were then baked like ordinary tablets and preserved for the instruction of the priests. M. Boissier presents photographs of one of them.

It is interesting to note that several of these omen texts refer to the mythical hero Gilgames (Nimrod?) as a king, and, therefore, there is every reason to believe that he was an earthly monarch deified in later times, whilst the very early king Emmeduranki, or Evedorachos, is said to have been the founder of the magi, whose magic manuals these texts we are considering appear to be.

M. Boissier gives an interesting historical inquiry made by the augurs, wherein Assurbannipal having been informed that his rebellious brother Samassumukin had fled toward Elam, inquires whether this really was the route the prince had taken. Another inquiry by the same king, was to ascertain if a certain Nabubelsumate had placed himself at the head of a formidable coalition against Assyria.

Quite a number of oracular omens are derived from fire. Observations being carefully made of the colors of flames, and of smoke; also of the number of tongues of flames and of the crackling of the consuming wood. The God Musku was apparently the deity who presided over inflammatory sacrifices. The tablets relating to fire auguries which M. Boissier gives, are part of a long series of omens, the catch words to which were: "If a city is situated upon a height." These portents apparently are all unprovided with any

reasonable basis for their enunciation: for instance, "If the flames of the fire are green, the master and the lady of the house will suffer a bereavement"; or, "If the flame divides into four, the house will be destroyed," and-so-forth.

Dreams also had their explanations, and we must remember that Daniel was a famed interpreter of these. It would appear as if the dreams, the understanding of which these tablets provide instructions for, had to be induced whilst sleeping in the temples.

The changing colors of rivers at different seasons are a prolific source of portents. "If a freshet comes and the river is ruddy colored, in that land there shall be death. If it becomes black and thick, the harvest will not prosper. If it is muddy, it will be good. If it is like dark-colored clay, the harvest will be abundant. If the water shines white like a brilliant tooth, the king will be tyrannical. If in the month of Swan a flood takes place, and the water carries away the bank, after a year Adad will inundate the houses.

As throwing a somewhat lurid light upon the civilization of the people, the omens derivable from acts of incestuous intercourse may be mentioned, but they are given more in connection with lists of prodigies, many of which concern abnormal growth in the vegetable kingdom. The falling of meteorites and their portents are included in this series.

The light thrown upon the Old Testament by M. Boissier's work is but small. He disagrees with several of Dr. Haupt's identifications in his "Hebrew Element in the Babylonian Ritual," whilst accepting others. M. Boissier connects the "Rabmag" \* of Jeremiah with the *magusu* (the Greek *magas*) of the Achemenidian texts, and derives this comparatively late word, *magusu*, from a Sumerian word *mahhu*, meaning an augural priest; mentioning in passing that there were *mahhuti*, that is priestesses, or Sibylls. He is inclined to identify the Manuschir of the Zoroastrian-Iranian books with Emmedurauki, king of Babylon. If the Avesta traditions give items of his career, it is probable the information came down to them from records at Susa, and light may soon be thrown upon the question by the hundreds of inscriptions being recovered by the French explorers under M. de Morgan in Persia. The total number of cuneiform texts translated, or referred to, by M. Boissier is 258.

A word of praise should be awarded to the printing of this volume, the cuneiform type is perfect and it is a model of what such a work should be. It is, we believe, mainly the work of Messrs. Harrison of London, and does them much credit. The compilers of Babylonian and Assyrian dictionaries will find the book a mine of wealth, and no history of the ancient people of Mesopotamia will be complete without taking into account the information it supplies.

\* M. M. Berger and Ernest Cheneau have shown in their numerous commentaries upon Carthaginian-Punic inscriptions that *Rab* is a frequent title of an official in Phœnician texts.

## MYTHOLOGY OF THE PLAINS' INDIANS.

### II.—NATURE DEITIES.

BY C. STANILAND WAKE.

It was customary at one time to refer to the "Great Spirit," as the conception of deity common to the natives of the American continent. Now, however, it is generally accepted that the custom arose from a misconception, and that the Indians had formed no such lofty idea as that embodied in the quoted phrase. Captain W. P. Clark, the author of "Indian Sign Language," ascribes the term "Great Spirit" to the interpreters, and he states that it is difficult to get any correct idea of the original beliefs which originated it. He says, "there is nothing in the vocal word, but the gesture does give a clue." Thus to express the idea of God, the Indian makes the sign for "Medicine" and points to the zenith, or he adds the sign for "great" and points to the zenith with extended index of the right hand; frequently the signs for "Whites" and "Chief" are added. Thus the more common name for God is "the Great Mystery or Medicine Chief, or Great White Medicine Chief above," the last name showing that the Indians have adopted the God of the white man. According to Capt. Clark, they are not even pantheists, in the ordinary sense of the term, although the Indian believes everything has its "spiritual essence," made manifest in the forces of nature, mysterious powers whose wishes and assistance he endeavors to ascertain and secure by means of visions, fasting, steam-baths and self-mutilation.

That many of the Indian tribes had a more definite idea of deity is shown, however, by facts mentioned by Capt. Clark. Thus, the Flatheads and the Crows make for God the sign for "the Old Man in the East," and the former prevalence of what may be regarded as sun worship throughout North America may be taken as evidence that the sun was looked upon as a god and possibly, if not supreme, yet equal in power to any other deity. The Sioux would seem to have reached the conception of two chief gods. Captain Clark cites a Sioux chief as saying: "Long ago my people had two gods above to whom we prayed,—one was in the North, who was the god of the snow and cold wind, as well as of the large game; the other, the god of the sunshine and growing grass, was in the South, where all the birds go in winter." The chief continued: "The white people came among us, scatteringly at first, and then like a flood; they drove away our game in the name of God, who was above; lied to us in His name, robbed us of our



country in His name, and, I think, He must be a White God." This duality of deities, based on what the Indian conceives to be good or evil, not morally, but in relation to his personal needs, is found under various names among most of the native tribes, and curiously enough the evil being has in many cases come to be identified with the white man or his god.\* Dr. Alfred L. Kroeber in the "Traditions of the Arapaho," speaking of the Nihancan of these stories, remarks that "apart from the hesitating identification of him with the creator of the world, he is not found as the hero of any serious myths, but always in a ridiculous form and often in obscene tales. He is thus the equivalent of Ictinike and Unktomi, rather than of Napi and Mänäbush." He is the cunning one, and being essentially sensuous, may be regarded as representative of the principle of evil, as opposed to the good principle to which the title Great Spirit has come to be applied. On such opposing principles, which have not with the Plains Indians risen to the dignity of personalities, was based the theology of the ancient Medes which in the hands of the Prophet Zoroaster taught the existence of conflicting hierarchies of world powers, one of which was headed by Mazda, the god of light, physical and moral, and the other by Ahriman, the god of physical and moral darkness.

The nearest approach to a supreme creative deity among the Plains' Indians is probably to be found in the legends of the tribes belonging to the Caddoan stock of Nebraska. The Caddoan linguistic group includes, besides the Caddo proper, the Pawnee, the Arikara, the Wichita, and the Kichai. The traditions of nearly all these tribes have been collected by Dr. George A. Dorsey, with the assistance of an educated Skidi half-breed, James R. Murie, and those of the Arikara and the Skidi or Wolf Pawnee have already been published. The Arikara have several stories as to their origin. That which relates to the origin of the "Awaho-Bundle People"† terminates as follows: "We are told by old people that Nesaru made the people, that the people were bad, and that they were destroyed. But Nesaru made some animals to take kernels of corn under the ground. These kernels had been people, and were turned to corn by Nesaru. In this way the people lived under the earth for many years. This is why the animals brought them out from the ground, and why they were led, with the consent of the other gods, by Mother-corn, who was sent by a god in the heavens, who had a field of corn." This god was Nesaru himself, who, according to another origin-story, planted corn in the heavens to remind him of the people underground. He lives in the heavens, and we are told in the origin legend No. 6, that he first made giants, who dis-

\* See "Nihancan and the White Man," *THE AMERICAN ANTIQUARIAN*, Vol. xxvi., No. 4.

† "Traditions of the Arikara." Published by the Carnegie Institution of Washington, 1904 (No. 8).

pleased Nesaru, so he sent heat and turned them into stones which, it is added, are really people, once powerful, "our grandfathers." The god then made small, wonderful people, who also displeased Nesaru. He was going to destroy them, but the animals wishing to preserve them, took them underground. In another version of this legend (No. 3) it is said, that there were large people on earth who made fun of the gods in heaven. Thereupon Nesaru determined to destroy them, but to preserve the smaller people. These were assisted to turn into corn by the animals, and were then taken underground. The large people were killed by Nesaru with a flood.

The god who answers to Nesaru in the Skidi-Pawnee legends is called Tirawa.\* He is the All-Powerful and sits in Tirawahut (the Universe-and-Everything-Inside). His wife is Atira (Vault-of-the-Sky), a name meaning literally, says Dr. Dorsey, "Come-from-Corn." They sat in council, surrounded by the gods, at the time when the heavens did not touch the earth, and Tirawa told the gods where they should stand. The story of this "dispersion of the gods" is quite dramatic, and we quote the words of the story: "Tirawa spoke to the gods, and said: 'Each of you gods I am to station in the heavens; and each of you shall receive certain powers from me, for I am about to create people who shall be like myself. They shall be under your care. I will give them your land to live upon, and with your assistance they shall be cared for. You (pointing to Sakuru, the sun) shall stand in the east. You shall give light and warmth to all beings and to earth.' Turning to Pah, Moon, Tirawa said: 'You shall stand in the west to give light when darkness comes upon the earth.' 'Tcuperekata, Bright-Star (Evening Star),† you shall stand in the west. You shall be known as Mother-of-All-Things; for through you all beings are created.' Turning to Operitaka, Great-Star (Morning Star), Tirawa said: 'You shall stand in the east. You shall be a warrior. Each time you drive the people toward the west, see that none lag behind.' 'You,' (pointing to Karariwari, Star-that-does-not-Move, North Star), 'shall stand in the north. You shall not move; for you shall be the chief of all the gods that shall be placed in the heavens, and you shall watch over them.' 'You,' (pointing to another star), 'you shall stand in the south. You shall be seen only once in awhile, at a certain time of the year. You shall be known as the Spirit-Star.' 'You, Black-Star, shall stand in the northeast. You shall be known as the Black-Star, for from you shall come darkness, night.' Then Tirawa said: 'You (turning to Opiritakata, Yellow-Star) shall stand in the northwest, toward the place where the Sun sets; for there you stand where the Sun himself makes all things

\* This name may be compared with that of a Hopi Sun deity, 'Iaiowa,' referred to by Dr. J. Walter Fewkes. See *American Anthropologist* (N. S.), Vol. II; Jan., 1900.

† According to a note, Tirawa is usually considered as making his communications through the Bright or Evening Star, who passes them on by the Thunders, "whose voices roll all through the heavens from one god to another."

yellow.' Pointing to another star, Tirawa said: 'You shall stand in the southwest. You shall be known as the Southwest, who stands by the Moon.' Turning to another god, Tirawa said: 'You shall stand in the southeast.' Tirawa spoke then to the stars of the Northeast, Northwest, Southwest and Southeast; telling them to move closer to him. 'You four shall be known as the ones who shall uphold the heavens. There you shall stand as long as the heavens last, and although your place is to hold the heavens up, I also give you power to create people. You shall give them the different bundles, which shall be holy bundles. Your powers will be known by the people, for you shall touch the heavens with your heads, and your feet shall touch the earth.'

Although probably this legend is unique in character, yet most of the star gods referred to are recognized by many of the Indian tribes. This is the case with the Sun and the Moon, the Morning Star (Great-Star), the Evening Star (Bright Star), the North Star (Star-that-does-not-Move), and the Stars of Four Directions, those of the Northeast, Northwest, Southwest and Southeast, according to the Skidi-Pawnee myth. Dr. George A. Dorsey, in the Introduction to his work \* on the mythology of the Wichita, remarks that their religious system, like that of the related Pawnee, may be characterized as a star cult. With them the place of Tirawa is taken by Kinnekasus, that is, Man-never-known-on-Earth, who is described in "The First Creation Myth" as the *man* who created all things. He takes the first place in Wichita mythology, and next comes the Sun, who not only gives light, "but assists in the growth of everything and in keeping the earth fresh and sweet." The Morning-Star, whom legend refers to as having been the first man on earth, is the next in importance. His duty is "to drive the stars along and keep them in place, especially to usher in the daylight." The South-Star, the protector of warriors and chiefs, comes next, and then the Pole-Star, who stands still and shows which way is north. He is, says Dr. Dorsey, "the guardian of the medicine men, who derive their powers from him, and who in their ceremonies give smoke to him before recognition is made of the other gods." The constellation of the Great Bear is known, and the powers ascribed to the stars comprising it are said to be not unlike those of the Sun and the Morning Star. They circle about the North-Star, and "in their hands is placed power to be given to those who pray to them, especially to those who are about to undertake a war expedition." The Wichita regard as next in importance a star in the north, who was said to have been a Ghost-Bear, or Medicine-man who derived his healing powers from the Sun. A star overhead, which can be seen only on a moonless night, and is called "Flint-Stone-lying-down-above,"

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\* Published by the Carnegie Institution of Washington (1904).

is also prayed to as one of the important gods. He was on earth a great warrior, according to Wichita story, and smoke and food are offered to him, that the people may have "good fortune, live long, be free from sickness, and have good success in war." The Moon, who is spoken of as having been the first woman on earth, is the special guardian of women, and has power over childbirth. As the Moon increases rapidly in size, so she can make children grow into power rapidly, and "furthermore, she regulates the increase not only of human beings, but of all animals, birds and plants." Similar in function is Woman-having-Powers-in-the-Water. She also "cleanses and heals the people by the action of water." Moreover, she is the special guardian of a wife when her husband has gone on the warpath, encouraging her to remain virtuous, and thereby make sure of his good fortune while on his journey. Prayers are also offered to Mother-Earth, because say the Wichita, "We are children of the earth, and as we go on a journey, it means that we are like children crawling upon our mother, and as we exist upon the earth we are kept alive by her breath, the wind, and at the end of our time we are put in the ground in the bosom of our mother." Finally, the Wind god is prayed to as the giver of breath and hence of life or health. Curiously enough the gods of the Wichita are, according to Dr. Dorsey, spoken of as "dreams" and are divided into several groups, "Dreams-that-are-Above, or as the Skidi would say, the heavenly gods; and Dreams-down-Here, which, according to the Skidi terminology, are the earthly gods. The latter 'dreams' in turn are divided into two groups: Dreams-living-in Water, and the Dreams-closest-to-Man."

The Plains' Indians in general recognize various constellations and particular stars to which they give names. Captain Clark says, in his "Indian Sign Language," that the Arapaho call the Big Dipper, or Great Bear, 'the broken back'; Mars, 'big fire star'; Jupiter, 'Morning Star,' or, as an evening star, 'the lance'; the Pleiades, 'the bunch'; Venus, 'the day star'; and the Hyades, 'the hand.'" Some of these, as well as the Sun and Moon, are referred to in Arapaho legend as being or as having been human beings. Thus, in the story of "Foot-Stuck-Child,"\* the heroine and several men who protect her are carried up to the sky, after they have escaped the Buffalo, and become the Pleiades. In the story of "Bear, the Six Brothers and the Sister," (No. 80) a similar fate follows the escape of the brothers and sister from Bear. They are said to be indicated by "the circle of stars in the sky with a lone star off to one side, being the sister," which, according to a note, would seem to be the Pleiades. In another version of "Foot-Stuck-Child," the heroine kicks a ball upward, as in the other stories, and first her "fathers" and then herself rise up to the

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\* No. 80 in the "Traditions of the Arapaho," by Drs. Dorsey and Kroeber, 1903.

sky, where they live in a tent covered with stars. In other cases persons are said to become stars, without these being particularly identified, after the end of eventful lives. The Sun and the Moon are both spoken of as men. In the shortest version of "The Porcupine and the Woman Who Climbed to the Sky," the Sun and Moon are brothers and they arrange that they will marry women on earth. The Moon turns into a porcupine and entices a woman to follow him up a tree, by which she reaches the sky. Porcupine-Moon then becomes a young man, who takes the woman for his wife. The Sun returns home with a frog as his wife. The Moon ridicules the frog, who jumps on him, clinging to his breast where she remained. The woman finally lets herself down toward the earth, by means of a sinew rope, which is not long enough and Moon seeing her hanging to the rope, throws a stone down and kills her. Her child, whom she had carried, falls to earth and is brought up by an old woman. After various adventures with snakes he rises to the sky and becomes a star. Another version of this story is given by Dr. Dorsey, in his work on the Arapaho Sun-Dance, under the title of "Little-Star."\* Here, after his adventure with the snake which entered his skull, the hero becomes "the Morning-Star, so-called the cross, but really the Little-Star, following his father and mother, Sun and Moon." It is added, that the "small group of stars early at night, with a row of stars along the side, represents the hand of Little-Star with his lance." As the Morning-Star is called "Little-Star" the Arapaho, so the Evening-Star is named by them "Lone-Star," as appears from the "Origin Myth" which is associated with the Arapaho Sun Dance.† In this myth, it is said that, after the wheel which plays so important a part in the ceremony was nicely shaped and painted by the man who had previously made the earth, he "placed the Four-Old-Men at the four cardinal points. Not only were these old men being located on the Wheel, but also the Morning Star (cross); a collection of stars sitting together, perhaps the Pleiades; the Evening Star (Lone-Star); chair of stars, seven buffalo bulls; five stars called a 'hand,' and a chain of stars, which is the lance; a circular group of seven stars overhead, called the 'old-camp'; the Sun, Moon, and Milky Way."

In this statement the Four-Old-Men of the cardinal points occupy the first place. These old men answer to the gods of the four quarters, who are appointed in the Skidi-Pawnee legend to uphold the heavens, and are given creative power. Dr. Dorsey gives a very interesting account of the ideas associated with those beings by the Arapaho, in connection with his description of the Sacred Wheel. He says, after referring to them as watching and guarding the inhabitants of the world: "The Four-Old-Men may also be called the gods of the four

\* "The Arapaho Sun Dance; the Ceremony of the Offering Lodge," page 212; 1903.

† See opus cit, page 191.

world quarters, and to them the Sun Dance priest often makes supplication that they may live to a great age. The Four-Old-Men are also spoken of as the Thunderbird, having power to watch the inhabitants, and in their keeping is the direction of the winds of the earth. They, therefore, represent the living element of all people. If the wind blows from the north, it is said to come from the Old-Man-of-the-North, who controls the wind of that end or quarter of the world." Dr. Dorsey remarks that according to another priest, "the Four-Old-Men are Summer, Winter, Day and Night, who though they travel in single file, yet are considered as occupying the four cardinal points. Thus, according to direction and the Arapaho color scheme, Day and Summer are the Southeast and Southwest, respectively, and are black in color; while Winter and Night are the Northwest and Northeast, respectively, and are red in color." The Sun is regarded as the grandfather of the Four-Old-Men, and the Morning Star as their messenger.

In their religious ceremonies most of the tribes of North America smoke tobacco as an offering of sweet incense to the Nature powers, and usually, as we learn from Captain Clark, "the pipe is pointed to the earth that it may hold them good and strong; to the 'four corners,' that no harsh winds may blow against them, meaning not only the physical actions of storms, but trouble and distress; to the Sun that they may have light to see their way clearly," especially just before going to war. The powers who govern the four quarters thus appear to have control of the winds, which are themselves sometimes referred to as having a personality of their own. They are above spoken of as coming from the four *corners*, and hence the four directions, instead of being the four cardinal points, may lie between them, so that, instead of north, south, east and west, they may be, as with the Skidi-Pawnee, northeast, northwest, southeast, southwest. These medial positions, or some of them, may be recognized even when the four directions are indicated with the ordinary cardinal points; as when two other directions,—above and below,—are ceremonially referred to. Thus, the Hopi of Tusayan make offerings or sing to the northwest (above) and the southwest (below), in addition to north, south, east and west.\* Mr. A. R. Voth, in his work "The Orabi Oáqol Ceremony," in speaking of the ceremonial colors assigned to the cardinal point, remarks that the order in which they are generally used is, "that where two colors are used together, either the color of the *next cardinal point* is used, for instance, green (west) with yellow (north), red (south) with green (west), &c., the ceremonial circuit being: north, west, south, east, northeast (representing above) and southwest (representing below), or the two colors of the *opposite* cardinal

\* In the New-Fire Ceremony at Walpi, described by Dr. J. Walter Fewkes in the *American Anthropologist*, New Series, Vol. II, January, 1900, a medicine altar is erected to the six cardinal points.

points are used together: yellow (north) with red (south) &c." It is evident that, in the former case, the arrangement is similar to that of the four directions where the medial positions are used. The "Origin Legend" of the Navaho, who appear to have been formerly intimately associated with the Pueblo Indians, if not with the ancestors of the present Hopi, states that First Man and First Woman were made by four mysterious beings named White Body, Blue Body, Yellow Body, and Black Body.\* They were the gods of the Mirage People, and probably correspond to the gods of the four directions of other tribes. It is remarkable how the number "four" permeates the stories and the ceremonials of all the tribes, and probably its use has been derived from the recognition of four powers controlling the winds or the world quarters from which they are supposed to issue.

In concluding this article reference may be made to Múy-ingwa, the God of Germination and Growth among the Hopi, and his sister, to whom offerings are made to obtain good crops. The sister is supposed to be represented by a figurine which stands by the side of a large figure of Póokong, the Hopi God of Protection and War, in front of the so-called altar in the Snake kiva at Oraibi, during the Snake ceremony there. By other persons the figurine is said to represent a brother of Póokong.† The god of war and his brother are very prominent in the Hopi legends and are identifiable, probably, with the two war gods of the Navaho. They have much in common, also, with the two boy heroes of the Arapaho and other Indians of the Plains, and further reference to them may be reserved until we come to consider these latter personages.

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\* See THE AMERICAN ANTIQUARIAN, Vol. XXVII, No. 5, 1904.

† "The Oraibi Summer Snake Ceremony," by H. R. Voth, page 288, 1903.

## SECRET SOCIETIES AND SACRED MYSTERIES.

BY STEPHEN D. PEET.

We have already treated of the various systems of mythology which prevailed in the Old and New World, and have shown that there was great resemblance between them, and especially the symbols which were suggestive of them. We now turn to the secret societies and sacred mysteries through which these myths and symbols have been perpetuated. We shall find that these were very widely distributed, some of them existed at a very early date in Babylonia; others in Egypt, in Greece, in India, in China, in Scandinavia, and in various parts of America.

It would seem that the power of the priests was much greater in ancient than in modern times, and was so connected with the kingly power that there seemed to be little distinction between them, the one supplemented the other. This is illustrated by the fact that in Egypt, the temple was the chief building and so overshadowed the palaces that we hardly know what the architectural style of the palace was. The same is true, to a certain extent, in Babylonia, for here, the great ziggurats or towers were the principal structures; these overtopped the walls and overshadowed the palaces, throwing their shadow upon the very streets. The power of the priests was so exercised over the common industries that these were made tributary to the support of the temples. The religious classes were in the ascendancy, the common people being subject to their authority.

I. This was illustrated in the early history of Babylonia. There were magicians and soothsayers, as well as prophets and priests in the early days, but there was no such distinction between the natural and supernatural as exists at the present time; the very clouds were supposed to be symbols of divinities, and were subject to the power of the priests, who by their rites and ceremonies placated these divinities.

Sun-worship prevailed at a very early date. The priests directed this worship, exercising a sacred power which imparted life to the plants that grew. The tree symbol goes back to the earliest times for its origin, and is supposed to represent the Tree of Life which stood in the Garden of Eden. It was a symbol which was sculptured upon the walls of temples and woven in the garments of the kings, and was a very suggestive ornament to all the people. It was called "the sacred tree." The flowers at the ends of the branches are frequently replaced by pine cones, and sometimes by an ornament resembling the pomegranate. There were inter-



twining bands and scrolls, each with a symbolic significance. Prof. Tyler has described the act of the priest, who stands before the tree, as fertilizing the tree and so having power over the very fruit production. The power of the priest was not confined to this one act of fertilizing the tree, or what was called the sacred grove, for there were many religious ceremonies in Babylonia which consisted in leading processions up the outside of the terraced temples, which were built in the form of a terraced pyramid. It is to be noticed that each one of these terraces was consecrated to a different planet and had a different color; the summit was consecrated to the Sun. The ceremonies were all of them out of doors, for there was no such tabernacle as existed in Egypt, in Palestine, or in Greece, but the elements were worshipped and the ceremonies were external.

II. The religious ceremonies in Egypt were very significant and were attended with sacred mysteries. They embraced the heavenly bodies, but were also accompanied by certain statues of the personal divinities. Their chief peculiarity consisted in the peculiar arrangement of the temples, by which the sun at the solstices should shine through the whole length of the temple and light up the image of the god at the end of the temple. The winged circle was the chief symbol among the Egyptians, but the tree and the serpent figured conspicuously.

The river Nile was the chief source of the prosperity of the people, and the Nile divinity was supposed to have the greatest power.

There is a story of Isis and Osiris which is very suggestive. Osiris was slain by Phuto and his body divided into twelve parts and thrown into the Nile. These parts floated out into the sea and finally, by some strange movement of the water, were gathered into the tree at Biblos, and discovered there by Isis; were put together and restored to life. This story became very familiar, and was easily interpreted. It symbolized the resurrection of nature, especially as connected with the waters of the Nile; the twelve parts symbolizing the twelve months of the year.

The doctrine of the resurrection was understood by the Egyptians, as referring to the life that was hidden in nature and was not altogether lost, though the body must be preserved by embalming. The tomb was in the shape of a house, with an opening in the wall through which the soul might pass and take possession of the body again. The pyramids were a succession of these tombs, raised one above the other. The body was placed beneath the foundation, but was connected with the outer world by a secret channel.

The operations of nature were deified in Egypt, and the gods were mainly the personifications of the Nature powers. The sphere of the gods was not confined to the earth, for they were depicted in the sky and their forms were recognized in

the constellations which formed parts of the zodiac. Each divinity had its own mansion.

There were mysteries in Egypt, and it was one of the priestly duties to interpret them as symbolizing the operations of nature. The stars in the sky, and the plants and animals upon the earth, were held to be subject to their power. So close a connection was there between these various objects of nature and the religious belief, that ultimately the sacred bull was kept in the temple and worshipped as the representative of divinity.

III. The Greeks were never given to idolatry of this kind, for the objects of worship among them were usually in human form, and were generally supposed to dwell upon the summit of Mount Olympus, where they constituted a great family of gods; each one with his own peculiar character and powers, though always symbolizing the Nature powers. It was quite late in history that the Eleusinian mysteries began to be celebrated. These are supposed to have been founded upon the same religious beliefs as prevailed among the other nations of the East mentioned, but were among the latest of such religious organizations. There was an element in these Eleusinian mysteries which goes deeper than that underlying any other ancient customs, for a group of personal gods played a part in them, and all animal divinities had been discarded. Dionysus, who figures as the Culture Hero of the Greeks, predominated as the chief divinity and founder.

The most notable of these societies were those known under the name of the Eleusinian mysteries, which were confined altogether to Greece. We may say of nearly all the secret societies, as well as the sacred mysteries, that they were the preservers of the religious life of the people, for in them a large majority of the religious ceremonies were celebrated, and through them religious life and beliefs were perpetuated. They, in fact, served in ancient times the same purpose that the church has in modern times, and may be regarded as the force in reserve which kept up the religious life and directed the religious ceremonies.

The history of the Eleusinian mysteries is involved in obscurity, but they were introduced when mythology was giving way to philosophy, and a natural conclusion is that they differed from the systems which had prevailed previously. It should be said, however, that the Greeks had a system of mythology which resembled those which prevailed in Egypt, Assyria and Babylonia, and they recognized the same constellations in the sky as did these nations, though they gave to these constellations different names. This is an important point, for the constellations are the chief symbols which have come down to us from ancient times, and are the only pictographs which we can say that we have in common with the Greeks. We look up to the sky at night and read the story which the Greeks em-

bodied in their mythology, and our interest in their mythology is increased thereby. In fact, the sky is an open book for nearly all nations. We read not only in Homer, but in the book of Job, descriptions of the Pleiades, Orion, and Arcturus. The warrior Orion has in one hand a club, in the other the skin of a lion. Other constellations contain elements of the Greek mythology. Among them may be mentioned Cancer, Gemini, Canis Major, Canis Minor, and the ship Argo. These bear Latin names, but they represent constellations which were familiar to all the ancient nations of the East—Latin, Greek, Egyptian, Assyrian and Babylonian.

It is not certain that any of these constellations were known to the aborigines of America, except the Pleiades, the Serpent and the Great Bear. Yet there were elements embodied in the Eleusinian mysteries which were common to all the nations of the earth. They were symbols of the course of the seasons and rise and growth of plants and vegetation, as well as of the movements of the planets, the course of the sun and the changes of the moon. We can hardly realize with the abundance of books and our methods of study, how much the other nations of the earth have been affected by the workings of nature,—the rivers and the mountains, the groves and the waves of the sea. This accounts for the habit which was common among the Greeks, of consulting the oracle.

As Mr. Charles Diehl says: "The mysterious breath of the gods passed through the sacred groves surrounding the temple. Miraculous voices were heard amid the murmurs of the spring which gushed out at the foot of the mighty oaks; the divine will was manifested in the vibrations of the tripods, shaken by the wind; and in all these voices of nature, the initiated were enabled to distinguish and to interpret the oracles of the king of heaven. To a pious Greek the oracle rendered almost the same service which we now require of our doctors and lawyers. Some sought the means of preserving their own health; others asked for advice about the rearing of their flocks; merchants inquired whether their speculations would succeed. There were several methods of ascertaining the will of the gods. Sometimes it was by listening with religious awe to the rustling of the prophetic oak; sometimes by watching the flight of the doves which, perching on the sacred tree, awoke its voiceless accents. Again, they interpreted the murmurs of the miraculous spring, which possessed the singular property of extinguishing lighted torches, and of lighting those which had gone out. Those who had come to consult the oracle did not, however, enter into direct communication with the god. They would have found it difficult to interpret all the mysterious voices of nature through which the divine will was made known."

The lesser mysteries at Athens served as a sort of preface to the greater at Eleusis. Both were founded upon the opera

tions of nature and the mystic influences which came from them. The Greeks were very sensitive to the influences of scenery and surrounding, and their minds were saturated with mythological stories. The Ancient Sacred Way once trodden by the solemn procession, passes through the grove of olive trees, which stretches across the thirsty plain of Attica down to the sea. The road runs along the coast to where the famous temple of Demeter once stood, and here ancient mythology localized the legend of that goddess. The story of the divine tragedy is at once epic and mystical; in this the Greeks symbolize the changes undergone by vegetation and the life and death of nature.

When Pluto carried off the maiden, Cora, she was plucking flowers in the sunny fields. Her piercing shrieks reached the



RUINED TEMPLE OF CYBELE AT SARDIS.

heights of Olympus, and Demeter heard the imploring cry. She darted to earth in search of her beloved child. For nine days the dread goddess wandered over all the earth, holding flaming torches in her hands. At last, Helios, the sun, who looks on all things, told her that Pluto was her daughter's ravisher. The goddess would not return to Olympus; her curse was upon the world and the earth became unfruitful. The mother would not be reconciled until her beloved child was

given back to her. At the command of Zeus, Cora returned to the light of day, but she could no longer pass her whole life with her mother but must return beneath the earth. The annual descent into the lower world, and her return to the light, symbolized the seed falling upon the earth and coming to life again in the spring. The story was interpreted as symbolizing the life and death of nature. The thought of the future life prevailed with the teaching of the divine tragedy, and gave birth to the mysteries at Eleusis. Athens adopted the worship of Demeter, and the way to Eleusis recalled the memory of the goddess. Here, was shown the well by which she sat, and the stone on which she rested, and the site of the temple which she commanded to be built. Yonder was the temple of the goddess, with the shrines it contained. All Greece came each year to these venerable monuments to testify gratitude to the goddess for giving corn to mankind.

The worship of Dionysus in Thrace was introduced into Phrygia, and afterwards into Greece. Dionysus was the incarnation of the elements. His mysteries were celebrated by fire festivals and torch-bearing. He was looked upon as the leader of a band of fire-breeding planets in the sky, and was also called the "fire-begotten," and "the thunderer." The attendants of Dionysus were as elusive as the god himself, and each of the four elements in which his power was manifested,—earth, air, fire and water,—were recognized and symbolized by the Greeks. The spirit of the growing tree was symbolized, too, by Dionysus, for on one bas-relief, a palm tree shows on the right, and a fig tree on the left, symbols which came from a primitive worship of trees. Small effigies of the god were often suspended from the branches of forest trees. These were supposed to have come from Thrace.

The Greeks were poetic and dramatic rather than logical in their theology, for in the charmed realms of their great gods, where they suffered, struggled, hoped and helped, the ideal character of the perfect man, a man divine, a human god was gradually welcomed, and has been the ideal for many centuries. The religious ceremonies of the Greeks, like those of the Babylonians and Egyptians, were mainly out of doors, and their temples were shrines in which their divinities were placed. One such temple devoted to Cybele, now in ruins, was situated in Phrygia. It shows the tenacity of the legend, for while the style of architecture is among the latest, the name carries us back to an early period.

Demeter always represented the nourishing power of the earth, and yet the fact that Persephone was seized and carried off by Pluto to his dominions, shows a deeper significance. Mourning bitterly for the loss of her child, who has been borne away to the regions below, the goddess wanders over sea and land until she comes to Eleusis. Here, seated on a stone, absorbed by grief, she is accosted by the daughters of

the Eleusinian king, Eleus, and by them brought into his house, where she finds a home, and becomes the nurse of his only son. Throwing off her garment of humiliation, she exhibits herself in all her majesty and prescribes the rites to be observed in the temple, which is to be built in her honor on the hill above the fountain. The myth was localized in the town of Eleusis. A temple to the goddess was erected. The ancient sanctuary was marked by a solemn procession and a great feast, lasting nine days. The nature of the mysterious doctrine set forth is manifested in symbolism which described the revivification of the earth after the death of winter. This symbolism assumed forms which would explain themselves even to the uninitiated.

The Eleusinian mysteries were practiced out of doors, and consisted mainly in the procession which took its way from Athens to Eleusis, a distance of fifteen miles. It is to be noticed here, that nearly all of the religious ceremonies of the ancient nations of the East were attended with processions. The Babylonian priests led long processions up the sides of the pyramids and made their offerings to the sun at the summit. The Egyptian priests also led long processions between the double rows of sphinxes, and passed through the lofty gateway of the propylæum, then entered into the temple itself, with its double rows of columns which were crowned by the lotus shaped capitals.

Grote says: "There was no dogmatic teaching, no formal doctrines or beliefs differing from the public religion, but the ceremonies were calculated to make a religious impression, and lead the initiates to penetrate further into the knowledge of divine things and the inner meaning of the myths, and to throw down the barrier between man and divinity." Aristotle says: "They learned nothing primarily, but they received new impressions." Æschylus says: "The ancient scenes of nature among both Hellenes and Barbarians, consisted in opinions on natural things, under the veil of myths." Lenormant says: "Like all the worship of antiquity, the Eleusinian mysteries were founded upon the adoration of nature, its forces, its phenomena, conscious rather than observed; reason, transformed into divine figures and history by a kind of theological poetry."<sup>6</sup>

The externals were significant, and had an effect upon the worshippers. The road leading from Athens to Eleusis was bordered with sanctuaries along its course, and showed the sanctity of the town at which it ended. It was called the Sacred Way. Pausanias has described the sanctuaries.

There were four successive acts in the mysteries: 1st, Purification; 2nd, Sacrifices; 3rd, Initiation; and 4th, The Epoptia. The initiates went by the Sacred Way to the sea and purified themselves in the waves. They afterwards submitted to a

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<sup>6</sup>*The Contemporary Review*, Vols. xxxvii. and xxxviii.

peculiar rite of purification, near the altar. At each of the sanctuaries the procession halted to offer sacrifices and to sing pæans. A lighted torch was one of the principal symbols, and the form of the sanctuaries came forth under their gleams. The procession did not arrive until a late hour at night, but was guided by the light of a thousand torches. Sacrifices were offered, bulls were led unbound to the altar, and the ceremonies ended with drinking the mystic fluid. The act of drinking had the nature of a sacrament. The initiated presented themselves wearing a crown of immortelles and holding in the hand the thyrsus, a richly ornamented staff, thus representing the heroes who became the supernatural types of Hercules and the Dioscuri. They presented the tessara, a round leaden tablet, bearing the symbol of an ear of corn. The initiated returned to Athens with the priests. On arriving at its gates another ceremony, at once, melancholy and agrarian, took place; the rites were representations of a symbolic nature, intended to awaken religious impressions.

IV. There were sacred mysteries among the nations of Europe at a very early date, which were introduced by the Druids. These perpetuated the traditions of the old Indo-European race, and left their symbols in the rude stone monuments which are scattered over the continent. Many of these stone monuments are found along the seacoast in France and Great Britain, and as far east as Denmark and Sweden. Some have held the opinion that they were introduced by Phœnicians. The Druids were a very peculiar people, about whom very little is known. They are said to have practiced their religious rites in the midst of forests, and it is maintained by some that they practiced human sacrifice. The miseltœ was the sacred plant and a chief symbol of the Druids. There was a system of sun-worship which is full of symbolism. This system reminds us of those which existed in the far East, but an impenetrable mystery hangs over it.

In Armenia the fire-priests were wont to interpret the will of the gods from movements observed in the branches of trees. The Assyrians read the future in the rustling of leaves. The old tree oracles prevailed in Italy. The Romans attached much importance to tree omens, for when Rome was invaded by the Gauls, a voice out of the groves of Vesta, warned the Romans. The Scythian soothsayers practiced divination by means of the bark of the linden tree. The Germans divined by means of a branch cut from a tree. Divining rods were used by the Druids, and the ceremonies of the Druids were as sacred and mysterious as those of the Greeks at Eleusis.

The monuments of Great Britain were open air temples, and were probably devoted to the worship of the sun, but the various elements were included. The monuments at Stonehenge are made of different colored stones called sarsen, which were brought from a great distance. The ceremonies

were not unlike those of the Eleusinians, for processions were led into them by the Druid priests and sacrifices were offered.

The world mountain and the world tree are reproduced in the cosmogonic traditions of the Eddas. In the centre, Asgard, the mountain of the gods was pierced by a mighty tree trunk, whose branches reached over the world and supported the sky, the stars and the clouds." The tradition of a universe tree is also found in China and Japan. The Arabians represented the zodiac as a tree with twelve branches, of which the stars were the fruit. A similar idea appears in the Apocalyptic Tree of Life, which yielded twelve manner of fruits, and bore fruit in



SHOOTING THE MIGIS.

due season. It is interesting to find similar traditions current in the New World. According to the cosmogony of the Sia Indians, there was in each of the six regions of the world, north, south, east, west, zenith and nadir, a mountain bearing a giant tree. Six trees were specified, spruce, pine, aspen, cedar, and two varieties of oak. In a spring at the foot of each tree dwelt one of the six cloud-rulers, each one chosen by the arch-mother to intercede with the cloud-rulers to send rain.

In the fourteenth century the idea of an actual paradise was common, and Sir John Maundeville believed that the Garden of Eden existed somewhere upon earth, if it could only be found. Prester John's lordship was supposed to extend from the coast into the terrestrial paradise. The paradise



was enclosed by a wall, covered with moss. Many other medieval stories could be quoted, in which the traveler claims to have found paradise. Plato's story of the lost Atlantis belonged to this class of legends. The search of Ponce de Leon for the Fountain of Youth, was another result of this same belief. Columbus, in his third voyage, came upon a spot which corresponded with the description given of the earthly paradise. The May celebrations which were common in England and Europe, are supposed to be the result of these beliefs. The Puritans had their Maypoles until the Long Parliament ordered their removal as a heathenish vanity.

There was a prehistoric origin to nearly all of these customs. The gods and spirits of the far off times had their abodes in the groves, and manifested their activity in the trees. These ceremonies differed from the sacred mysteries of the Greeks, but they typified the annual death and revival of the spirit of vegetation; a conception which was common even in Egypt, for the death and resurrection of Osiris, Adonis, Tammuz and Dionysus were solemnized by different nations.

V. There were sacred mysteries in America before the date of its discovery. It is uncertain whether they were introduced from some other continent, or owed their origin to parallel development. On this point the archæologists are somewhat divided in opinion. Some maintain that there was a contact between the different continents, and that there was a transmission of myths and symbols, as well as of religious ceremonies, from the Old World to the New. The fact that the tradition of the Flood, the story of the Serpent, and the story of the Creation, resembling that which is found in the Scriptures, existed among the different tribes, favors this idea. There are pictographs and symbols of the Tree of Life and of the First Pair among the tribes of the Southwest, as well as pictures of the Flood and of the New Creation among the Eastern tribes. These pictographs are contained in the bark records of the Delawares, which are supposed to be very ancient. There are secret societies among the Ojibwas which perpetuate the same tradition. The most interesting tradition is that which is found among the Ojibwas, and is a part of the Mide Wiwin, which constituted their sacred ceremonies. In this, Kitshi Manido was the great creator, who dwelt above; Manibozho was the representative upon the earth, the tribal divinity. Kitshi Manido decided to impart mysteries to the people. He called the four wind gods to meet in council. These spirits agreed to ask Dzhe Manito to communicate the mystery. He went to sun-spirit and asked him to go to earth and instruct the people, but he delegated Manibozho to build the Sacred Lodge, or Mide Wiwan, in which he should impart the mysteries of the Mide Wiwin. This lodge was full of the symbols denoting the course of human progress, beset by temptations and trials, and was really the Ojibwa church,

and also, the place where the mysteries were taught, and into which candidates were permitted to enter and pass through the four degrees by which they would be able to tread the crooked path and finally enter the Ghost Lodge. The interior of the Mide Wiwan is shown by the cut.

It is entered by double doors, and resembles a hall. Saplings are thrown across the structure, serving as rafters. About ten feet from the main entrance, is a large flattened stone. Beyond this is the Mide post, about seven feet high, of cedar, painted red, with a band of green at the top. Upon the post is fixed the stuffed body of an owl. Between the post and the stone is spread a blanket. This is the lodge where the first degree is taken. The candidate first enters the sweat-lodge



THE MIDE WIWIN.

and takes a beaver bath, and receives instructions. Presents and gifts are made to the individual members of the society, and a fee to the officiating priests. Tobacco is furnished and the Mide priest sends a whiff to the points of the compass — east, south, west and north. Slowly, with an expression of reverence, the stem of the pipe is pointed upward, as an offering to Kitshe Manito, and downward to the earth, as an offering to Nokomis, the grandmother of the universe. The migis, a small white shell, is extracted from the Midesack. The traditions of the Mide Wiwin is given, and the ceremony of shooting the migis is explained. Songs which have been memorized are re-produced. Each song occupies from fifteen minutes to half an hour. The songs relate to the sky divinites, the sacred emblems, the Mide secrets, the knowledge that comes from the heart, the medicine which comes from the earth, the rain, the sky, and is given by the superior spirits.

There is plenty of this medicine; it gives power to see, and brings life,—when the appearance of the sky is favorable to initiation; a clear sky is a sign of favorable divinities. If it is unfavorable, the rain song is resorted to. The priests commence it with their Mide drums. When the second degree is conferred, a lodge similar to that of the first is erected, in which there are two posts, instead of one. The second post is painted red, and over it are spots of white, symbolical of the sacred migis. Upon admission to the new degree, the candidate receives the protection of the Manido, but the magic influence is directed by the priests. It takes possession of the candidate's joints. In the first degree the sacred migis was shot into the head and heart of the candidates. The shell\* by which the sacred migis is imparted, is held up towards the east, north, west and south of the sky. The songs now relate to the clouds and the mountains, and the migis is placed upon all the joints of the candidates.

In the taking of the third degree, there are three posts in the lodge. Upon the top of the third post, which is painted black, is placed the stuffed body of an owl. New medicines are added to the list, and new presents are distributed among the priests. Pictorial representations of the story of a visit of the spirit to the abode of Manitou, the place of souls, the land of the sleeping sun, are given. The candidate receives special gifts by this degree. His powers are augmented; he learns the use of magic medicines; receives the gift of prophecy and prevision; becomes a seer, has power over darkness; is an oracle; Manitos, or spirits, are given to his control; the thunderbird, the turtle, and other animals are his servants; the spirit puts life into his body; he possesses medical magic.

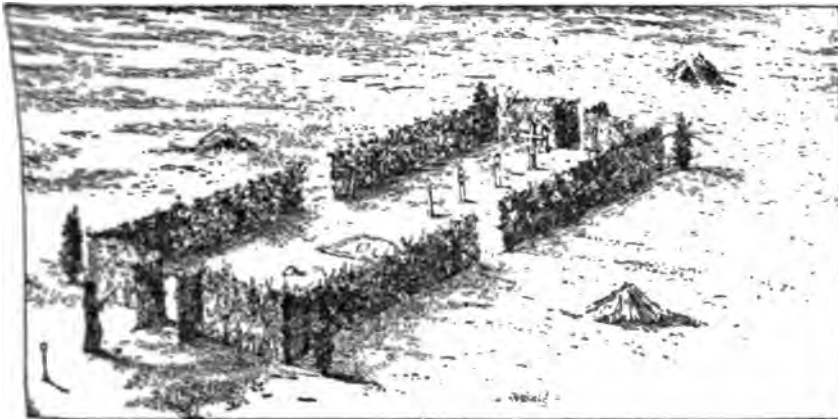
Now, for the fourth degree. Four posts appear in the lodge, the fourth post in the shape of a cross, painted white with red spots. The colors varying with the points of the compass—white on the east, green on the south, red on the west, and black on the north. A cedar tree is planted at each of the four corners, and small bush structures are erected near the entrances, where it is supposed that the Manito struggles with the malevolent spirits who seek to gain entrance into the lodge. The cross also symbolizes the struggles at the four openings,—north south, east and west. There are chants in connection with these mysteries. Chants that express the longings of the candidates: "I cannot reach it, I cannot reach it from where I sit; I cannot obtain the power." But when the chants and songs are ended the candidates are satisfied.

The amount of influence wielded by Mide, and especially by the four degrees, is beyond belief. The rite of the Mide Wiwin is deemed equivalent to a religion, and is sufficient to elevate the candidate to the nearest possible approach to Manibozho, the interceder, and to place within his reach the

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\* The shell was the charm which led the Ojibwas in their journey from the east.

supernatural power of communing with Kitshi Manitou, himself. The warnings of the priest allude to the path without end; the path is crooked and beset with temptations, but by strict adherence to the principles of the Mide Wiwin, he may reach the goal, and enter into the Ghost Lodge. It must be remembered that these religious ceremonies which were so significant to the Ojibwas, a tribe dwelling upon the shores of Lake Superior, are very suggestive of symbols and beliefs which are common among the whites, and the religious system is not so very different from that which is still possessed by the whites. But, while we are willing to admit that the Indian has a religion which he holds sacred, we can believe in his sincerity, and admire even the particularity of this ceremonial and its beauty of expression. So far from being a jumble of crudities, there is a wonderful completeness about the whole system, not



THE MIDE WIWIN LODGE.

surpassed by even the ceremonial religions of the East. We must remember, however, that these rites were not confined to this one tribe, for nearly every tribe had religious ceremonies which embodied what might be called "the Religion of Nature."

The strangest fact in connection with these symbols and ceremonies is that they are based upon principles similar to those taught in the Sacred Scriptures. The chief divinity dwells above, but sends Kitchi Manito to represent him and befriend the people. He bestows upon the Mide priests a supernatural power, so that when the candidate is initiated he shoots into his body certain gifts by which he is able to overcome all difficulties and accomplish great things, and ultimately to tread the crooked path and reach the Ghost Lodge, which is beyond the path of death.

VI. The religion of the Dakotas is described by J. O. Dorsey as full of mystery and abounding in Nature worship. The earth, the four winds, sun, moon, stars, stones, water, and various animals are all exponents of a mysterious life and power, encompassing the Indian and filling him with vague apprehension, and a desire to propitiate and induce friendly relations. This is attempted, not so much through the idea of sacrifice, as through more or less ceremonial appeals. More faith is put in ritual and careful observance of forms, than in any act of self-denial, though to every divinity they worship they make sacrifices. One of the most interesting ceremonies is that which relates to the mystery tree, out of which they are to form the sun-pole. With a great deal of ceremony the tree is sought out and is selected; its limbs cut off, and the tree trimmed and brought to the camp and raised. The raising of the sun-pole seems to be symbolic of the four quarters of the heavens; a dance-lodge is built about it. Posts forming a circle are placed about it, and from each post is laid a tent-pole. Candidates are decorated; they pass slowly around the lodge, stretching their hands toward the four quarters of the heavens as they go. Drums beat, the candidates dance and blow their flutes. The flesh of the candidates is scarified and thongs run through it. The same rites are enacted as those described by Catlin, as occurring in the camps of the Mandans. Miss Fletcher has also described the Elk Mystery, which was a religious ceremony practiced by the Ogelalla Sioux. By these ceremonies the young men are initiated into the society of warriors.

The most interesting ceremony is one called "the Elk Mystery," in which the braves dress themselves up in a way to make them appear like so many elks. They have elks' horns on their heads, elks' hoofs suspended from their legs; they imitate the attitudes of the elks as they march. They go in procession about three miles distant from their camp, and return accompanied by a great crowd of spectators. They make the elk hoofs rattle at nearly every step.

The Sun-Dance of the Dakotas is another ceremony, and the most ancient of all worships. It commences with the rising of the sun and continues for three days, during which the dancers are said to receive revelations from the sun and to hold intercourse with that deity. Another ceremony is connected with the mellowed earth, which is called Umane, representing the unappropriated life or power of earth, and the four winds. It has the form of a square and a cross combined; the square holding the mellowed earth, and the points of the cross referring to the four winds.

The Dakotas worshipped the stone god, or Lingam, the same as other tribes, which is an oracle. There are sub-aquatic and subterranean powers called Unktahe. These have powers to send from their bodies an influence which is irresistible.

Thus, they have demons which were spirits of evil, as well as divinities of good. One of the most common acts of purpose occurs when the Indian is about to smoke his pipe. He looks at the sky and says, "Wakanda, here is tobacco." They seem to have a vague notion about the future state, and think that a brave man and a good hunter will walk in a good path, but will go to the spirit village, near to the habitat of the living. His spirit may return and partake of the food and water which are placed at the head of the grave for several days. They believe that there are seven great Wakandas, as follows: The upper world, the ground, the thunder being, the sun, the moon, and the morning star.

Miss Fletcher says: "The cry to Wakanda was the outcome of thought during a long period of primitive life. The legend of the sacred pole, handed down for generations, gives a rapid history of the people from the time when they opened their eyes and beheld the day. The belief that a mysterious relationship existed between man and his surroundings was common. The tree was a symbol. The tree is like a human being, for it has life and grows; so we pray to it and put our offerings on it, that the mysterious power may help us. The Indian does not apparently think of Wakanda as a part or outside of nature, but rather as permeating it. The rites of the Sun Dance are performed about the pole which represents the living branches of the tree, and in the tent which is supposed to be a tabernacle for those who were encamped in a circle for more than a mile in circumference."

VII. There were sacred mysteries among the Navajoes. This tribe believed that there were two chief divinities, who dwelt on the mountain tops where the clouds meet, and they have very beautiful and interesting mythology, which represents the interior of the mountains as filled with a great number of divinities who are able to communicate with men, especially with those who are so favored. They have, also, a system of sand-painting, which the priests are able to interpret, and on which they place the sick who are brought to them for healing. A supernatural power is given to them in answer to prayer, and marvelous cures are supposed to be wrought by them. These sand-paintings are wrought out with the utmost care, and are equivalent to the Mide Wiwin of the Ojibwas. The sky divinities are supposed to come to their aid. The rainbow, the Jerusalem cross, or suastika, and the form of many-colored goddesses, constitute essential features of their ritual.

The Oraibi ceremony is also suggestive of the same general principles embodied in the Navajoe sand-paintings. This has been described by Rev. Mr. Voth. Preparatory to it there were certain decorated altars or frames erected in the kivas or sacred chambers. Sand mosaics were connected with them and prayer sticks, covered with eagle feathers. A palladium of the priest

was also erected. A peculiar custom of cutting the hair of such children as were to be initiated was observed. Songs were sung. A large amount of ornament was gathered about the altar. Terraced cloud symbols were painted upon frames, these were of different colors. A story is told by the chiefs of the wanderings and previous history of the people. The Katcinas or sacred men appear in the village and go through the streets to the different kivas. Dances take place which are significant of the Nature powers and the religious beliefs. Archaic songs are also sung in which thanks are offered for the gifts of nature, for flowers, for the corn plant, for the sun, and for other objects. The novitiates take part in these songs. All the scenes of nature are referred to under figurative language; beautiful ladder beams, and ladder rungs with turquoise strands; beautiful red mists, which envelop the house; beautiful white mists. The sipapu, or place of emergence, is referred to, as well as their wanderings.

The sand-mosaics and the altars which represent the different colored clouds and lightning symbols and prayer plumes, and especially the serpents, which are supposed to be cloud-symbols, are all suggestive of the Nature powers.

There were no sacrifices at these altars, but there were many symbols which suggested the thankfulness of the people for the gifts which they had received, such as rain-symbols, cloud-symbols, the many-colored ears of corn, the zig-zag lightnings, the fire-symbols, birds and animals, cedar boughs, shells, and bowls, full of food, covered with cloud-symbols. It should be said that the celebrated Snake-Dance of the Zunis and Hopis was suggestive of the same thoughts as were the altars. It was putting into pantomime and into personal action the very principles which were taught by the symbols around the altars, and by the songs and prayers, though they were very uncanny and perhaps carried the symbolism to great extremes.

## THE HEBREW ALPHABET.

BY HENRY PROCTOR, A. V. I., M. S. B. A.

It is customary with many scholars to regard the Hebrew square character as derived from the Phœnician alphabet, which letter is consequently called the Old Hebrew. But, while this is undoubtedly true in regard to the Samaritan alphabet, which is certainly like that on the Baal Lebanon Bowl and the Siloam Inscription, it seems impossible that the square character can have been derived from the same source, seeing that there is so very little resemblance between any of the characters.\* The square character seems to bear resemblance to quite a different set of hieroglyphics to that from which the Phœnician and Samaritan alphabets are derived.

The names of the Hebrew letters are handed down to us in the Septuagint Version.† These names, the meanings nearly all of which can be found in any Hebrew Lexicon, certainly indicate a hieroglyphic origin, with which the forms of the Hebrew Square alphabet are much more closely allied than are the Phœnician. For example, the Hebrew Beth ב is much more like a house than the corresponding Phœnician letter T, and while the Gimel (ג) of the Siloam Inscription bears no resemblance to a camel, the hieroglyphic camel can easily be traced by closing up the letters of the Hebrew word גמל gimel. Nun final ן also bears more resemblance to a fish than the Nun of Baal Lebanon, and Pê (פ) is more like a mouth than the Siloam letter T, and the Hebrew Shin ש represents teeth better than the Phœnician letter W.

As it is certain that the two alphabets were in use during the same periods,‡ it would seem that the square character was used in the sacred writings, while the Phœnician was used for secular purposes. The square character was called Ashurim, which Michaelis derives from the root אֲשַׁר Asher—blessed,§ and Rabbi Judah Hakkodesh names the square character "beata beatifica," as serving for the transcription of the Scriptures, in opposition to the more cursive, of which the Hebrews made use for their correspondence and for the ordinary business of life.||

There is not a shadow of doubt that the square character was in use for the sacred writings in the time of our Lord, for He refers in the Sermon on the Mount to the *Yod* as being conspicuously the smallest letter of the alphabet, which is not true of the Phœnician letters (Matt. v: 18). Moreover, many

\* Cf. P. S. B. A., Vol. XIX., p. 172.

† Lamentations, Chapters I.-IV. θρηνοι-ά-δ

‡ Proc. Soc. Bib. Arch., Vol. XX., p. 216.

§ Biblioth. Orient., tome XXII., p. 133.

|| Buxtorf Lexic. Talmud, p. 241; Revue Archeologique (New Series), Book XI., p. 137-153



of the Caraitic Inscriptions from the Crimea certainly date back to the first century A. D. These consist of fragments of Hebrew scriptures and hundreds of epitaphs, some of which were sawn off and deposited in the Asiatic Museum at St. Petersburg. The following are examples as translated by Professor Chwolson\*: "This is the tombstone of Buki, the son of Izchak, the priest, may his soul be in Eden, at the time of the salvation of Israel. (He died) in the year 702 of the years or era of our exile."

Now these Caraites were Israelites, who were carried captive when Samaria was taken after a three years' siege by Shalman-ezer (B. C. 721). The year 702 of their captivity ("Ligaluthenu") would be B. C. 19. The inscription is in the square character, differing but slightly from the Hebrew MSS. in the British Museum, or from the "Na-h" Papyrus. Another reads:

רמשה לוי בת שנת חשבו לגלותנו

"Rabbi Moses Levi died in the year 726 after our exile"—that is A. D. 5. And another: "Zadok the Levite, son of Moses, died 4000 years after the Creation, 785 after our exile, *i. e.*, A. D. 64."

We gather that these exiles of Israel used the square character during the first century B. C. and the first century A. D. They could not have learned it in the Crimea, but must have had the knowledge of it while still in Samaria—that is, before 721 B. C.—which carries us back to the century in which the Moabite stone was inscribed, and as far back, or further, than the date of the Siloam Inscription, which makes it almost certain that the two alphabets were in use for different purposes in the eighth century B. C. The sacred scribes used the square characters for sacred purposes, while the Moabites and Samaritans used the Phœnician character, which was also used for secular purposes by the Hebrews. It seems extremely improbable that the Hebrews would permit the hated Samaritans to monopolize the "Old Hebrew alphabet" and adopt a new one so entirely different for themselves. It is certainly more cumbersome and less cursive than the Phœnician, and therefore less likely to be adopted for everyday purposes. But in regard to the sacred writings which were to be kept hidden from the profane and vulgar, the case is different. We know that the Hebrew scribes regarded the sacred letters with an almost idolatrous reverence, and such reverence is never felt among any nation for that which is new, but for that which is hallowed by immense antiquity. It seems impossible from this point of view that they could ever have changed the characters in which the Scriptures were originally written, but on the other hand, it seems far more probable that the sacred letters were directly derived from hieroglyphic objects: the names of which they still bear.

\* *Memoirs of the Imperial Academy of Sciences, St. Petersburg, 1875; Lenormant "Alphabet Phœnicien," Vol. II, plate XVI; Chwolson Corpus Inscript. Hebraicum*

## ANTHROPOLOGICAL NOTES.

BY FREDERICK STARR.

### AINU TERMS OF RELATIONSHIP.

From the Ainu group at St. Louis last summer I secured the following list of relationship terms:

1. Father, *mi-chi*.
2. Mother, *ha bo*.
3. Father's father, *e-ka-si*.
4. Father's mother, *fu-chi*.
5. Father's mother's father, *ma-ku-ta-e-ka-si*.
6. Father's mother's mother, *ma-ku-ta-fu-chi*.
7. Mother's father, *e-ka-si*.
8. Mother's mother, *fu-chi*.
9. Mother's mother's father, *ma-ku-ta-e ka-si*.\*
10. Mother's mother's mother, *ma-ku-ta-fu-chi*.
11. Father's brother, *a-cha-po*.
12. Father's sister, *u-na-ra-pe*.
13. Mother's brother, *a-cha-po*.
14. Mother's sister, *u-na-ra-pe*.
15. Father's mother's brother, *e-ka-si*.
16. Father's mother's sister, *pon-fu-chi*.†
17. Elder brother (male speaking), *ku-yu-bo*.
18. Younger brother (male speaking), *ku-wa-ki*.
19. Elder sister (male speaking), *ku-sä-bo*.
20. Younger sister (male speaking), *ku-tu-rë-si*.
21. Elder brother (female speaking), *ku-y -bo*.
22. Younger brother (female speaking), *ku-wa-ki*.
23. Elder sister (female speaking), *ku-sä-bo*.
24. Younger sister (female speaking), *ku-ma-ta-ki*.
25. Brother's son, *ku-ka-ra-ku*.
26. Brother's daughter, *ku-mat-ka-ra-ku*.
27. Sister's son, *ku-ka-ra-ku*.
28. Sister's daughter, *ku-mat-ka-ra-ku*.
29. Brother's granddaughter, *ku-mi-po ho*.
30. Sister's grandson, *ku-mi-po-ho*.
31. Father's brother's son, *ku-i-ri-wa-ki*.
32. Father's brother's daughter, *ku-ma-ta-ba*.
33. Father's sister's son, *ku-i ri-wa-ki*.
34. Father's sister's daughter, *ku-tu-rë-si*.
35. Mother's brother's son, *ku-i-di-wa-ki*.

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\* *Makuta*—distant; hence, distant *ekasi*.

† *Pon*—little; hence, little *fuchi*

36. Mother's brother's daughter, *ku-mat-ka-ra-ku*.
37. Mother's sister's son (elder), *ku-yu-bo*; (younger), *ku-a-ki*.
38. Mother's sister's daughter (elder), *ku-sä-bo*; (younger), *ku-tu-re-si*.
39. Husband, *ku-ko-ro-ku-ru*.
40. Wife, *ku-ko-ro-me-no-ko*.
41. Husband's father, *ku-si-u-to*.
42. Husband's mother, *ku-si-u-to*.
43. Wife's father, *ku-si-u-to*.
44. Wife's mother, *ku-si-u-to*.
45. Husband's brother, *ku-si-u-to*.
46. Husband's sister, *ku-si-u-to*.
47. Wife's brother, *ku-si-u-to*.
48. Wife's sister, *ku-si-u-to*.
49. Son, *ku-bo-ho*.
50. Daughter, *ku-mat-ne-bo*.
51. Grandson, *ku-mi-po-ho*.
52. Granddaughter, *ku-mi-po-ho*.
53. Great-grandson, *ku-mi-po-ho*.
54. Great-granddaughter, *ku-mi-po-ho*.
55. Great-great-grandson, *ku-mi-po-ho*.
56. Great-great-granddaughter, *ku-mi-po-ho*.

While the terms have not just the interest which I had hoped, there are a number of suggestions raised by them. We may recall to the reader the Indicative Features which Morgan claimed marked the Ganowanian and Turanian forms of the Classificatory System of Nomenclature:

1. My brother's son and daughter are my son and daughter, calling me father.
2. My sister's son and daughter are my nephew and niece, calling me uncle.
3. My father's brother is my father, calling me son.
4. *His* son and daughter are my brother and sister.
5. My father's sister is my aunt, calling me nephew.
6. My mother's brother is my uncle, calling me nephew. His children are my cousins.
7. My mother's sister is my mother.
8. *Her* children are my brother and sister.
9. My father's father's brother is my grandfather, calling me grandson.
10. The grandchildren of my brother and sister are my grandchildren, calling me grandfather.

Applying these indicative features to our Ainu material, we find:

1. My son is *ku-bo-ho*; my daughter is *ku-mat-ne-bo*; my brother's son is *ku-ka-ra-ku*; my brother's daughter is *ku-mat-ka-ra-ku*. I call my father *mi-chu*; my father's brother a *cha-po*. The first indicative feature does not apply.

2. My sister's son is *ku-ka-ra-ku*; my sister's daughter is *ku-mat-ka-ra-ku*. They call me *a-cha-po*. The second indicative feature does not apply.

3. My father's brother is *a-cha-po*—uncle, not father. The third indicative feature does not apply.

4. Nor does the fourth. My father's brother's son is *ku-i-ri-wa-ki*, and his daughter is *ku-ma-ta-ba*, which are not equivalent to brother and sister.

5. Father's sister is *u-na-ra-pe*, aunt; she calls me (probably) *ku-ka-ra-ku*, nephew. Here the indicative feature applies, but is the same as our own usage.

6. My mother's brother is *a-cha-po*, uncle; my sister's child is *ku-ka-ra-ku*, nephew, or *ku-mat-ka-ra-ku*, niece. My mother's brother's children are *ki-i-di-wa-ki*, when male, and *ku-mat-ku-ra-ku*, when female. All in harmony with the indicative feature and, practically, with our own usage.

7. My mother's sister is *u-na-ra-pe*, aunt; my mother is *ku-bo*. The indicative feature fails.

8. My mother's sister's son is *ku-yu-bo*, if older than I; *ku-a-ki*, if younger. My mother's sister's daughter is *ku-sä-bo*, if older than I; *ku-tu-re si*, if younger. These are the same terms used for brother and sister. The indicative feature, one of the most important of the classificatory system holds.

9. Data lacking in our list.

10. The grand-children of my brother and sister are *ku-mi-po-ho*, as are my actual grand-children; they call me *e-ka-si*, as if I were their grandfather. The father's mother's sister, however, is called *pon-fu-chi*, or little grandmother, in place of simply *fu-chi*, grandmother.

It will be seen, then, that the Ainu system is not a good example of the Turanian classificatory form, although it presents two of its most striking indicative features, the eighth and tenth.

#### THE IOWA ANTHROPOLOGICAL ASSOCIATION.

On Monday evening, October 5, 1903, a meeting was held in the rooms of the State Historical Society for the purpose of considering the question of forming an Anthropological Association for the State of Iowa. Prof. Samuel Calvin was elected chairman, and Dr. Duren J. H. Ward secretary *pro tem*. After the statement of the general object of the assembly, an extended discussion took place as to the character of the association contemplated, the character and sphere of other allied societies, such as the State Historical Society, the Iowa branch of the National Archaeological Society, the Pan-Racial Institute, Valdris Samband and others. This discussion was conducted by Professors Fairbanks, Loos, Veblin, Shambaugh, Calvin, Nutting, Becker, Brady, and the secretary.

The assembly then proceeded to take up the question of a name and constitution. The following articles were adopted:

CONSTITUTION.

Believing that knowledge both of earlier and later man is now so far advanced as to render it possible to collect and systematize numerous archæological, biological, sociological, ethnological and historical facts; and wishing to coöperate in this important movement of science,

Therefore, the undersigned unite to form the Iowa Anthropological Association.

I. This Association shall have its headquarters at Iowa City, Iowa.

II. Its object shall be to promote the science of Anthropology.

III. It shall hold a yearly meeting for the hearing of reports, papers and projects, and for the election of officers; also such other meetings as may be arranged for.

It is unnecessary to quote the remaining articles of the Constitution, which merely relate to officers, membership, etc. Dr. Duren J. H. Ward was elected Permanent Secretary. Under his direction considerable interest has developed regarding the mounds of the State, and a mass of data has been gathered. In November past, Dr. Ward made careful excavation of a great burial mound at Lake Okoboji. He believes six different times of burial are indicated. Many human remains and some relics were found; all of which have been reserved.

The annual meeting of the Association was held in the buildings of the State University of Iowa, on Friday, February 10th, and Saturday, February 11th, when the following program was carried out:

*Friday, February 10, 8 p. m.*

LECTURE: The Hairy Ainu of Japan; illustrated with stereopticon views. Frederick Starr.

*Saturday, February 11, 10 a. m.*

The Investigation of the Okoboji Mound and the Finds.  
Dr. Duren J. H. Ward.

Anthropometric Measurements of Okoboji Mound Skulls.  
Prof. Arthur G. Smith.

The Faces, Jaws and Teeth of the Okoboji Mound People as Indications of Their Stage of Development. Professor William J. Brady.

*12:30 p. m.*

Luncheon at the Imperial Berkeley Hotel; followed by an informal reception.

*2:30 p. m.*

Anthropology at Harvard University. Arthur C. McLane.

**Recent Archæological Investigations in Northern Europe and Their Results; illustrated with stereopticon views.**  
Prof. Andrew A. Veblen.

**Recent Archæological Discoveries in Rome.** W. A. Pratt.  
Followed by a Discussion led by Prof. Arthur Fairbanks.  
**Symposium on Anthropological and Ethnological Work for Iowa.**

**Business Meeting.**

The meetings were well sustained and enthusiastic. The papers relative to the Okoboji mound were illustrated with charts and diagrams, and by the finds, all of which had been carefully prepared for display, filling two table cases. The oldest remains differed considerably from the latest ones, being of dolichocephalic, while the latter were of quite brachycephalic, type. Mr. McLane, a graduate of the University of Iowa and now a Fellow in Anthropology at Harvard University, gave an encouraging report of the work there conducted. Prof. Veblen's address was of exceptional interest, and brought together the archæological data regarding prehistoric boats of Northern Europe. There are four chief groups of material for study: (*a*) engraved representations on bronze blades, (*b*) designs cut on rock cliffs, (*c*) curious outlines of arranged boulders, (*d*) the actual boats recovered from peat-mosses and from old tumuli. All of these were amply illustrated by lantern views. The recent important excavations in the Roman Forum were described by Mr. Pratt, and illustrated by capital photographs. The discussion by Prof. Fairbanks added details to Mr. Pratt's presentation. The public program was concluded by brief addresses upon the work suitable for the Association to undertake.

Among those in attendance was the delegation from the Davenport Academy of Sciences, consisting of Miss Elizabeth D. Putnam, Mr. Charles E. Harrison, and Curator J. H. Paarmann. There were about sixty persons in attendance upon the day meetings, and a pleasant company of fifty persons sat down to the noon luncheon. Frederick Starr and Prof. Samuel Calvin, being called upon, made brief after-luncheon addresses. Prof. Calvin appreciatively referred to the labors of the Davenport Academy in the field of Iowan archæology, and spoke a favorable word for the famous "elephant pipes" which are in its museum.

The Iowa Anthropological Association may be congratulated upon its happy closing of a prosperous year.

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**RECORDS OF IROQUOIS SONGS.**

Fortunately an increasing interest is shown in the preservation of Indian music. Everyone knows of Miss Fletcher's labors in this field, and of those of the late John Comfort Fillmore. Mr. Arthur Farwell is continuing work along the lines pursued by Miss Fletcher and Mr. Fillmore, and Miss

Frances Densmore reaches a large public with her recitals. A committee of the American Anthropological Association has as its function the preservation of Indian music in phonographic records, and, under the patronage of the Archæological Institute of America, Charles F. Lummis is actively collecting the songs of the Southwestern tribes. All of this is worthy and hopeful.

This material should help to settle a number of questions that have been considerably discussed. Have the Indians fixed musical scales? Are these the same as our own? Can Indian music be adequately represented by our system of writing music? Should American Indian songs be written as four-part music? We shall not here discuss these questions, but it is clear that what we need is material to submit to the trained musician, and it is desirable that this material shall be in permanent form and that the same material shall be accessible to different workers. Most records so far made are in soft composition, easily broken or injured, and in but a single example.

In 1901, we made a series of records of Iroquois songs,—Onondaga and Seneca,—in Western New York. They were fairly good, but were open to the two objections just indicated; they were unique and, therefore, inaccessible to students generally, and were soft and easily destroyed or injured. Since then, the making of hard records, by moulding or pressure, has been greatly developed, and such records may almost be called indestructible. They are also readily duplicated at any time. Such records can now be made from the soft cylindrical records as patterns, and although the cost of making the first copy is somewhat large, it is to be hoped that all of the best soft records already made,—as also those that may be made hereafter,—may be thus rendered permanent and multiplied. Unfortunately, up to the present, the individual student cannot get soft disk blanks or make disk records. Desiring, however, that a series of duplicated, hard, records might be available for study, we asked the president of the Victor Talking Machine Company to prepare such a series, offering to supply a singer. Our proposition was accepted and, in June last, we took an Onondaga singer, Jesse Lyon, to Philadelphia, where a dozen songs were recorded, which may now be had in the open market at regular prices. The list, as announced by the company, is as follows:

- V. 2855. WAR SONG. Sung when boy babies are for the first time taken into the Council House; a man, taking the boy in his arms, dances with him while this song is sung. The words mean, "There is war, George Washington," Small drum accompaniment.
- V. 2856. GHOST SONG. Sung in the great festival of spring-time. Three men, singing together, lead the song, and

women alternate with them. The singing is kept up all night, and women dance to the music. Small drum accompaniment.

- V. 2857. SONG OF THE FISH DANCE. Sung at all sorts of meetings. Many men and women dance together in this song, forming a long line around the singer. The words are meaningless.
- V. 2858. SONG OF THE GREEN-CORN DANCE. One of the many songs sung at the great Fall Festival in August or September, and sometimes, also, in the great Spring Festival and at New Year. Turtle-shell rattle accompaniment.
- V. 2859. DEATH-GAME SONG. When a dead person lies in the house, the singers gather after dark and sing until dawn. At the same time they play a game of "moccasin." Near daybreak, the implements used in the game and the notched-stick rattle used to accompany the songs are burned. There are ten or twelve songs sung only on this occasion, of which this is the first.
- V. 2860. DEATH-GAME SONG. No. 2.
- V. 2861. DEATH-GAME SONG. Final. This is the last of the series; sung near daybreak, when the counters of the game, the sticks, etc., are burned.
- V. 2862. FALSE FACE SONG. Sung at the dances of the False-Faces (maskers). When they treat diseases, wooden masks are worn.
- V. 2863. SNAKE SONG. May be sung at any meeting. Two singers stand and use the small horn rattle. Both men and women dance and move around in a serpentine line, which gives the name to the dance. The words are archaic.
- V. 2864. SOCIAL DANCE SONG. This and the two following may be sung on any occasion. Men sing, and play with drum and rattle, while women dance. There is no meaning to the words of the first two; the third has real words.
- V. 2865. SOCIAL DANCE SONG. No. 2.
- V. 2866. SOCIAL DANCE SONG. No. 3. The meaning is something like this: "Oh, but it is a nice pretty dress she wears, when she comes around the corner; you'd never think it's only five-cents-a yard calico."

We know of no other series of hard records of American Indian songs accessible to the students. While a series of records from a tribe less in contact with whites might be more interesting, Iroquois music still retains much of the old, aboriginal character, and it is with some satisfaction that we are able to announce this series of permanent records to the public.



## CORRESPONDENCE.

EDITOR THE AMERICAN ANTIQUARIAN:

*Dear Sir,*—May I ask for some light from yourself or some other contributor to THE AMERICAN ANTIQUARIAN on the true significance of the Sexagesimal system of notation as it existed in ancient Babylon?

The prevalence of a decimal system in so many widely-separated parts of the earth has been generally regarded as conclusive of the claim of this system to be the natural system. It is evident that the primitive man as a rule counted by the aid of his fingers. It is sufficient on this point to mention the Sanscrit "panchan," "five" or "fist"; the Hebrew חֲמִשָּׁה "klamesh," "five" or "fist"; and the Polynesian "lima," "five" or "hand." But when we come to ancient Babylon we find the following facts, which I have collected from various sources:

1. In measures of quantity the starting point is not 5 but 6.

$6 \times 10 = 60$ , is called a *soos*.

$60 \times 10 = 600$ , is called a *ner*.

The square of 60,  $60 \times 60$ , is called a *sar*, the common Babylonian land measure.

2. In measures of *length*, 6 again is the common divisor. The old Babylonian system seems contained in the Table of Julian of Ascalon, viz.:

6 palms = 1 cubit.

12 palms = 1 pace.

24 palms = 1 fathom.

36 palms = 1 reed = 6 cubits.\*

360 palms = 1 plethron = 60 cubits.

2160 palms = 1 stadion = 360 cubits.

18000 palms = 1 milion = 3000 cubits.

3. In measures of *weight*, the unit is the *shekel*. Then we have:

60 shekels = 1 mina.

60 minas = 1 talent.

There seems to be evidence in the text of the Old Testament of some attempts to change the figures in certain cases from a Babylonian to a Phœnician system of computation.

As to the explanation: I have been able to discover nothing that is really adequate, unless it be the suggestion that the

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\* Cf. Ezek. xi: 5-6.

unit 6 was obtained by thinking of the four points of the compass plus the zenith and the nadir. Hence my reference to you and your readers.

Is it absurd for me to dally with the thought that there may be some reference to the prevalence of such a system in the Apocelyptic number of the Babylonian Beast—666 (Revelations xiii: 18)?

I am, yours truly,

HERBERT H. GOWEN.

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### RECENT DISCOVERIES IN PALESTINE.

[Extract from Article by Prof. A. H. Sayce in *Biblical World*, February, 1905.]

The history of Gezer goes back to an earlier epoch than that of Lachish. Its first inhabitants were troglodytes, living in caves and unacquainted with the use of metal. Their tools and weapons were of polished flint and bone, and their pottery was rude. They burned their dead, and their religious worship was connected with cupmarks which they hollowed out of the rocks. They were a race, too, of small stature, averaging from five feet to five feet seven inches in height. Two distinct settlements of these people, an earlier and a later, have been found by the excavator. The later shows a slight advance of civilization upon the first; the pottery, for instance, begins to be ornamented with streaks of red or black on a yellow or red wash.

Then comes a break in the history of the *tel*. A new race, which we are accustomed to call Amorite, appears upon the scene, bringing with it a knowledge of bronze and the practice of burial. It was a race which had the physiological characteristics ascribed by the ethnologists to the Semites, and was of fair size, from five feet seven inches to six feet in height. Gezer for the first time became a city, surrounded by walls of stone, and in its midst was erected a "high-place," formed of upright monoliths. This first Amorite city, the third settlement in succession on the site, corresponds to the earliest city at Lachish, where no remains of the older neolithic people have been met with.

The first Amorite city was followed by a second, though the general character of the civilization, and, therefore, of the objects connected with it, remained the same. But the city walls and the high-place were enlarged; bronze more and more took the place of flint, and the evidences of intercourse with Egypt became fuller. The walls, were, indeed, what the Israelitish spies described them, "built up to heaven," and were as much as fourteen feet in thickness, and provided with square towers some twenty-four feet in diameter. Even more interesting than the walls, is the old Canaanite high-place, the first that has been discovered in-

tact. It consisted of nine monoliths, all, except one, from seven to eight feet in height, and set from north to south on a platform of great stones. The one exception, is the second, which is only five feet and a half high, but as it has been polished by much kissing, the discoverer shrewdly concluded that it was the original sacred stone, or *beth-el*—a conclusion since verified by the geologists, according to whom, the stone had been brought from a distance. The eighth monolith stood apart on a stone socket, and on its western face are a number of cupmarks.

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### ARCHÆOLOGICAL NOTES.

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**RELICS IN QUEENSLAND.**—All who are interested in primitive technology will welcome Dr. W. E. Roth's description (*Nature*, Nov. 17, 1904) of the relics in North Queensland, with twenty-six plates and 250 figures.

**RELICS IN CRETE.**—M. S. Reinach in *L'Anthropologie*, Tome XV., No. 3, gives the following chronology: 1st, Neolithic period, 4500 to 2800 B. C.; 2d, The Minœan period, 2800 to 2200 B. C.; Copper and Bronze, 2200 to 1900 B. C.; 4th, Development of Ceramics during Mycænæan period, 1900 to 1500 B. C.; 5th, Ceramics with Zoömorphie designs, 1500 to 1200 B. C.

**PERIODS IN CAVES.**—There are sites which seem to offer attractions to successive races. Rock shelters will be occupied by the cave-dwellers, and afterwards used for religious purposes. In like manner, there have been megalithic structures or enclosures, which have been occupied at different periods and contain a record of different races. And yet archæologists have failed to recognize this fact, and to discriminate between one period and another.

**ORIGIN OF LIFE.**—Lord Kelvin has declared himself a disbeliever in the origin of living matter in the past, although there are good reasons for believing that the life of our world is the product of its own physical conditions, and distinct from the life of other worlds. Yet, it is probable that living substances were elsewhere created by the same conditions that produced it here, but in a vast period of time. Prof. Lankester follows Huxley, and believes in the natural origin of living matter. On the other hand, Sir Oliver Lodge intimates that if such a process occurred in the past, it should have been continually occurring ever since, but no such evidence has been produced. A common belief is that science does not deal with the whole of life, and cannot meet the claims of faith by mere negation. Continuous guidance on the part of the Deity is manifest.

We may limit causation and the conservation of energy to the natural world, but must adopt some other conception when we come to the action of the mind. There is a definite need of religion and the worship of a god, who is not mere force, but who satisfies our love for the good, the true and the beautiful.

**ANCIENT HIGHWAYS.**—Great highways have served successive races from the most remote times to the present. Such was the case in Oriental lands. We have no record of the time when the earliest trail was made from Babylonia to Damascus, and from Damascus to the mountains of Lebanon, or to the Mediterranean Sea, or Egypt; but we know that there were caravans which went over this region as early as the days of the patriarchs, and they were followed by kings, who led hunting expeditions to distant places, for the monuments are witnesses to the fact. We also learn from history that later kings led their armies to conquests over the nations, situated beyond the Jordan and along the Nile. The last step in the stage of progress, is that which is introduced by the Germans, who are building a railroad from the Mediterranean to Babylonia, and are bringing the ancient kingdom into close connection with the European nations.

**INSCRIBED TABLET DISCOVERED.**—An interesting discovery was reported before the British Archæological Association. It consisted of an inscribed tablet bearing the inscription, "In honor of the Emperor Litus Ileus Hadrianus Antoninus Augustus Pius, father of his country. Erected by the first cohort of Aquatinus under Julius Verus, governor of Britain, and under the direct orders of Capitonius Tuscus, prefect of the cohort."

**GERMAN INFLUENCE IN BABYLONIA.**—It is claimed that German influence is now supreme in Babylonia, and that soon only Germans will be able to carry on the search for antiquities which began with Layard. German capital has built the Bagdad railway, and there is likely to be a monopoly of trade as well as antiquities.

**JAPAN IN 1549.**—Dr. J. H. Haas of Strasburg, Germany, has prepared a history of missions in Japan from the time of Francis Xavier in 1549 to the year 1570. Under the leadership of the Jesuits, during that time, the task of conversion was with the priests. It is said that fifteen millions were baptised, but the trade was monopolized by the Portuguese and the Jesuits were driven out from the island.

**ARCHÆOLOGY IN AUSTRALIA.**—During forty years Dr. Howitt has been the leader of anthropological study in Australia. He has, with Dr. Fison, published various books

tact. It consisted of nine monoliths, all, except one, from seven to eight feet in height, and set from north to south on a platform of great stones. The one exception, is the second, which is only five feet and a half high, but as it has been polished by much kissing, the discoverer shrewdly concluded that it was the original sacred stone, or *beth-el*—a conclusion since verified by the geologists, according to whom, the stone had been brought from a distance. The eighth monolith stood apart on a stone socket, and on its western face are a number of cupmarks.

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### ARCHÆOLOGICAL NOTES.

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**RELICS IN QUEENSLAND.**—All who are interested in primitive technology will welcome Dr. W. E. Roth's description (*Nature*, Nov. 17, 1904) of the relics in North Queensland, with twenty-six plates and 250 figures.

**RELICS IN CRETE.**—M. S. Reinach in *L'Anthropologie*, Tome XV., No. 3, gives the following chronology: 1st, Neolithic period, 4500 to 2800 B. C.; 2d, The Minoëan period, 2800 to 2200 B. C.; Copper and Bronze, 2200 to 1900 B. C.; 4th, Development of Ceramics during Mycenæan period, 1900 to 1500 B. C.; 5th, Ceramics with Zoömorphic designs, 1500 to 1200 B. C.

**PERIODS IN CAVES.**—There are sites which seem to offer attractions to successive races. Rock shelters will be occupied by the cave-dwellers, and afterwards used for religious purposes. In like manner, there have been megalithic structures or enclosures, which have been occupied at different periods and contain a record of different races. And yet archaeologists have failed to recognize this fact, and to discriminate between one period and another.

**ORIGIN OF LIFE.**—Lord Kelvin has declared himself a disbeliever in the origin of living matter in the past, although there are good reasons for believing that the life of our world is the product of its own physical conditions, and distinct from the life of other worlds. Yet, it is probable that living substances were elsewhere created by the same conditions that produced it here, but in a vast period of time. Prof. Lankester follows Huxley, and believes in the natural origin of living matter. On the other hand, Sir Oliver Lodge intimates that if such a process occurred in the past, it should have been continually occurring ever since, but no such evidence has been produced. A common belief is that science does not deal with the whole of life, and cannot meet the claims of faith by mere negation. Continuous guidance on the part of the Deity is manifest.

Congress which places all historic and prehistoric ruins and antiquities under the control of the Secretary of the Interior, who is authorized to withdraw land on which they are found from sale, and to protect the objects from spoilation. He is authorized to permit excavations and collections, under proper regulations, for domestic and foreign museums and universities and scientific societies. Explorations will then be made systematically, without destruction, and all objects removed will be placed where they will be of use to the world.

AMERICA AND ARCHÆOLOGY 2,000 YEARS HENCE.—In an entertaining address of welcome to the Archæological Institute of America, President Eliot of Harvard spoke regretfully the other day of the fact that American civilization in its present stage of development presented little or nothing durable, from the standpoint of the particular science cultivated by that organization. "What," asked Dr. Eliot, "are we doing for the archæologist of 2,000 years hence? What records are we preparing for that remote time? By what survivals will our race and era be judged and characterized by the learned professors of the year 4000 A. D.? We make no vases that record our costumes, arts, religious ceremonies, etc., after the manner of the Greek vases; our books and manuscripts will rot in a comparatively short time; our engineering structures require constant care, and will not stand the wear and tear of ages, as, for example, the Roman bridges have stood, and the products of our great industries are perishable in a high degree, and tending to become more and more so. What, then, will the earnest and painstaking archæologist of the future do to explain us to his day and generation? Our chances, it appears, are confined to our subways, and it behooves us to bestow even greater attention on their durability than we have done.

THE EVOLUTION OF THE HORSE.—Prof. H. F. Osborn has given an account of the explorations three years ago, the object of which was to connect all the links between the lowerocene five-toed horse and the lower pleistocene one-toed horse, and to ascertain the relation of the latter to the horses, asses and zebras of Eurasia and Africa. Instead of one series, it has been ascertained that there are five; one of which consisted of the most specialized antelope-like horse, called *neohippus*; another, of an intermediate form; a third leading through *protohippus* to *equus*, as Leidy and Marshall supposed; a fourth, a primitive horse, living in forests and swamps and having short teeth adapted to browsing, but with spreading toes. This horse has recently been found in China. The fifth kind is the *miocene* horse, which became extinct. In America the lower *pliocene* exhibits a horse more diminutive than the smallest Shetland pony; also, a horse almost as large as large draft horses. These horses did not survive in North America to the human period, but did in South America. Prof. Ewart

maintained that in pre-glacial times there were several distinct species in the New World.

Before it is possible to point out a connection between the true horse and the pleistocene, or the glacial, it is necessary to distinguish the numbers of the species. The Prejolsky horse of the Norse type is still found in the northwest of Scotland, as well as the Shetland pony. The horse appeared upon the Egyptian monuments for the first time, about 1500 B. C. It is almost always painted brown. It is remarkable that while wild animals and oxen are found on the cuneiform spoils and tablets in Babylonia, as well as other animals, the horse does not appear until quite late. The Libyan horses differed from the European horses mainly in the shape of the tail, it was slim at the upper part and was carried far out from the body. The Greek horse is depicted usually as having very slim legs and small feet. It is said that there are horses even to-day in Palestine, who carry their tails like the Egyptian horse. Libyan horses could be driven without a bit. The people who used the European horse, invented the bit. Solomon imported horses from Egypt, but the Arabian horse is supposed to have descended from a stock which was raised in the desert.

**THE LANGUAGES OF SAVAGES.**—Sir Richard Temple makes a plea for the uniform scientific record of the languages of savages, which starts from the sentence as a unit of expression with a complete meaning, and classifies words according to their function in the sentence. The sentence, considered as the elementary component of language, indicates the outlines of classification.

**ZIMBABWE.**—R. N. Hall recent excavations at Great Zimbabwe show the ruins to be three times larger than was supposed, and distinguishes clearly between the original construction of temples with phallic symbols, and sundry additions in Arabic pottery with date about 103.

## EDITORIAL.

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### RELIGION IN THE HISTORIC AND PREHISTORIC AGE.

We have in this number of *THE AMERICAN ANTIQUARIAN*, a variety of articles. One of them treats of the prehistoric works of America; another, of the historic beliefs of the Assyrians and Babylonians; a third, of the Mythology of the Plains' Indians; a fourth, of the sacred mysteries and religious ceremonies of the two continents; a fifth, of the Hebrew Alphabet; a sixth, of the terms of relationship among the Ainus; the next article is on Iroquois songs; then follows Mr. Gowan's query with reference to the number six; an extract from Prof. A. H. Sayce's article on the history of Gezer, and a variety of articles on historic and prehistoric subjects. The frontispiece represents Roman architecture at Baalbec, while some of the cuts show the rude enclosures in which the Ojibwas performed their religious ceremonies.

The thought impressed upon the mind by this array of subjects, is that religion has been a most important factor in historic and prehistoric ages, alike, and has had a great influence over all departments of archæology, and that it is both unwise and unscientific to ignore its influence or deny its power. It is not claimed that language or human relationship are necessarily the outgrowth of religion, for these are the results of a natural process, but in nearly every other department of archæology, religion is sure to manifest its power. Certainly, if we enter the department of mythology, it is everywhere manifest. The same may be said of sociology, though the highest manifestation of religion is to be found in art and architecture, and the same lesson comes to us from both historic and prehistoric ages.

In fact, archæology is so replete with religion that we cannot look upon the monuments of the historic or prehistoric age without being reminded of its influence upon architecture. If we turn to the myths and symbols, we find that they are pervaded and inspired by religious sentiment. If we take the codices, the glyphs, and sacred books of any land, we find that they teach us about the divinities which were worshipped. What is more, if we look up into the sky we recognize the constellations which teach us about the religions which prevailed thousands of years ago.

This journal has never been the advocate of any particular form of religion, yet there has been an undercurrent of thought apparent in nearly all the successive numbers, which the importance of this subject shows.



## BOOK REVIEWS.

### SCULPTURED STONES OF SCOTLAND.

THE EARLY CHRISTIAN MONUMENTS OF SCOTLAND. By J. Romilly Allen, F. S. A., Hon. F. S. A. Scot.; and an Introduction, being the Rhind Lectures for 1892, by Joseph Anderson, LL. D. Edinburgh: Printed for the Society of Antiquaries of Scotland by Neill & Co.

This volume, containing above a thousand pages, equipped with over 2,500 illustrations, provides an almost exhaustive survey of a very interesting class of objects. The term "monuments" is used in a restricted sense, and the subject-matter is really the sculptured stones of Scotland earlier than the twelfth century—architectural structures, and objects in metal and other materials other than stone, being only referred to for purposes of comparison. The survey is almost entirely descriptive and analytic, and the compilers have steadily resisted the temptation to indulge in discussions of a hypothetical character. The volume is divided into three parts, of which the first contains a general introduction from the well-schooled pen of Dr. Joseph Anderson. Precise in statement and austere reticent, these paragraphs provide a ground-work on which any further investigation of the monuments and their affinities must necessarily rest. Part II., entitled "General Results of the Archæological Survey of the Monuments," and Part III., containing a descriptive list arranged by counties, are by Mr. Romilly Allen, F. S. A. Here again the thorough analysis of ornamental patterns, and minute description of the stones, numbering about 550, of which 120 have not previously been published, occupy so much space that there is little room for disquisitions of a more general nature.

These stones are divided into classes, most of which are not exclusively Scottish, so that the monuments included in them can only be fully understood by reference to examples outside the Scottish area. Thus a classical element appears in the earliest group, connected with the mission of Ninian. Later on, Anglian art overlaps into Scotland; and here we find territorial limits answering very badly to the facts of artistic history; for while the monument of Anglian sculpture at Ruthwell, near Dumfries, comes into the present volume, no mention can be made of its sister cross, a still more beautiful example, which stands at Bewcastle, on the lonely moors of Cumberland, in England. Irish Christianity, flowing in from the west by way of Iona, influenced the art of the stones all over the country; while Norsemen have made their presence felt on the north and east. There is, however, one distinct class of stones that is exclusively Scottish, and is, indeed, confined to one particular part of the Scottish area. The stones in question are rude boulders or natural slabs or pillars, untouched by the tool; and on them are incised certain curious devices, some of which obviously represent familiar objects, such as a mirror or a comb, or animals like the serpent and the fish, while of others no prototypes in nature have been identified. These rude symbol-bearing monuments are practically confined to the east of Scotland north of the Forth. This, it must be noted, is the old country of the Picts, and many people will be glad to find here a distinct mark of the national individuality of this much-discussed race. What the objects or symbols signify is not known. They cannot be tribal badges, and it is even an open question whether they were pagan or Christian in origin. They occur on another class of the stones in conjunction with Christian forms, so that they cannot have been aggressively heathen; and Dr. Anderson, who is the foremost living authority on this obscure subject, shifts for a moment the inscrutable mask to whisper of a possible Christian significance for some of the symbols.

The other classes of stones, distinctively marked as Christian by the appearance of the cross, exhibit decorative motives, commonly called "Celtic," which consist mainly in spirals, interlacings, and designs called here "key" and "step" patterns, as well as in animal motives in which twisted lacertine creatures are greatly in evidence. It is in the analysis of these patterns that the book presents its chief features of novelty. More than 150 pages and 600 diagrams are devoted to an exhaustive analysis of every form of interlaced pattern, occurring not only on the Scottish stones but on similar monuments in other lands, in MSS., and in metal work. Mr. Romilly Allen may claim as the best reward of his exacting labor that he has proved these patterns to be no haphazard play of lines, but strictly morphological products, resulting from progressive modifications of a simple form. Whereas the interlacings of Saracenic art are built up on a purely geometrical scheme, the Celtic artist started with the objective form of a plait or a twist. By plaiting together a number of strands, say six or eight, a broad space may be covered with a regular pattern of lines crossing each other diagonally. To secure variety in this there are introduced "breaks," caused by diverting at intervals some of the strands from their normal directions and joining them to others which have been similarly bent from their courses. In this way "knots" are produced, and the contrast between the close convolutions of the often complicated knots and the comparatively blank spaces between them, diversify in pleasing fashion the field of the design. In this way decorative patterns of varying degrees of complexity can be formed, till we reach the extreme elaboration of such panels as appear on the cross slab at Aberlemno, or at Dunfallandy. The interlaced work on the Scottish stones is, as a rule, not only tasteful and varied, but correct; and compares favorably with ruder work of the same kind that occurs across the English border in the diocese of Carlisle. The "key" and "step" patterns, and the spirals which are earlier than the interlacings, are subjected to an equally patient analysis; and on the history of the spiral as an ornamental motive Mr. Romilly Allen allows himself a dozen pages of general disquisition, which comes a refreshing interlude to the reader. On the other hand, the motives in which the human figure, animals, or conventionalized foliage play a part are treated in a more summary fashion, and merely tabulated. With the exception of the twisted lacertine creatures, these motives are not so specifically Celtic; but the scroll foliage, in which animals often play, Anglian in its affinities and possibly of Italian origin, would well have repaid careful investigation.

Part III., in bulk more than half the volume, contains the descriptive and illustrated survey of the monuments. It would obviously have been convenient if this had been bound up as a separate volume, which students could carry with them on their expeditions. Possibly, however, the idea that the catalogue might descend to serve as a guide-book offended the scientific spirit that rules in the counsels of the society. As it is, the book is one for the library alone; and in its weight as well as its character, it is a worthy foundation stone for any future superstructure of learning that may be built upon it. Such a work is a national possession for which Scotsmen everywhere should be grateful; and, being itself the outcome of a gift made to the society by the late Dr. Gunning, it should inspire others of the patriotic sons of Caledonia to assist the Society of Antiquaries in carrying out its well-conceived program.

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RECENT DISCOVERIES IN THE FORVM: 1898-1904. By an eye-witness, St. Clair Baddeley. A Handbook for Travelers, with a map especially made for this work by the order of the Director of Excavations, and forty-five illustrations. New York: Macmillan & Co. London: George Allen. 1904.

The recent discoveries have brought out the Niger Lapis, or the black marble pavement; also, the Sacra Via, and the margin of the Forum, near the Niger Lapis. The description and the illustrations will give the reader an idea of what is meant by "Niger Lapis." The Curia carries one back

PAPERS OF THE PRABODY MUSEUM OF AMERICAN ARCHÆOLOGY AND ETHNOLOGY, HARVARD UNIVERSITY, Vol. I, No. 7. A Penitential Rite of the Ancient Mexicans. By Zelia Nuttall, Honorary Assistant in Mexican Archæology. With five plates and eight text illustrations. Cambridge, Mass., December, 1904.

From this pamphlet, it appears that the ancient Mexicans practiced their religion with zeal, and were in the habit of inflicting upon themselves torments by way of penance. In these inflictions they drew blood. There is known to exist no less than ten sculptured representations of individuals performing ear-sacrifice. The figure of the Ocelot, which has been recently discovered in the City of Mexico, had a receptacle in its back which was designed to contain the blood-stained thorns which constituted the sacred offerings. There were also sculptured altars designed for this same purpose. All of these are represented by the cuts.

ANCIENT CALENDARS AND CONSTELLATIONS. By Hon. Emmeline M. Plunkett. Illustrated. 255 pages. London: John Murray, Albemarle Street, W. 1903.

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The Brahmins of India claim a high antiquity for the science of astronomy, and claim to date back their observations to the fourth millenium B. C. The acquaintance of the ancient Egyptians with the figures of constellations is a matter still in dispute. But, if we turn to Egyptian mythology, we find the head of the ram revealed in the monuments. We should be led to think of the common ancestors of the civilized races, not as intellectual barbarians, but as men high in intellectual gifts. We learn further that there are many figures upon the ruins of Persepolis of a creature combining in one the attributes of bull, lion, scorpion and eagle, which represents an imaginary contest between the reigning monarch and all monsters, and was a symbolical representation of the combat carried on between Ormuzd (Ahura Mazda) and the powers of evil and darkness. It is very remarkable that the capitals above the columns at Susa consist of a double ox-head which has the exact shape of the head of the ox in the constellation Taurus. This is carrying back the date of astronomy and of the constellations farther than has been hitherto common, and makes a closer connection between the architecture of the Persians and the symbolism of the ancient Accadians, than has been heretofore imagined.

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The book contains many other quotations and allusions which are certainly very suggestive of a close connection between the works of the civilized nations of the East and the constellations which are still to be seen in the sky, and thus bridges the distance between the present and the earliest period of history in Oriental lands. The same impression is formed by studying the seals which have been exhumed from the mounds of Babylonia.

the entire empire, if we judge from the present events. There are, however, some redeeming qualities. In St. Petersburg there are specimens of art which are equal to those found in the best museums of the world. Canova, Houdin, Murillo, Titian and Velasquez's works, and such paintings as "The Repose During the Flight into Egypt," the "Madonna Alba" of Raphael, several paintings by Guido Reni, "The Descent from the Cross" by Rembrandt, "The Holy Family" by Rubens, and many others.

These paintings stand out in contrast to the real social condition of the people, as much as does the present city of St. Petersburg to the great swamp in the midst of which it was built. Both show that the power is in the hands of a few, and a vast amount of money is laid out for the gratification of the rulers.

A single chapter is given on the financial future of Russia. It consists of a conversation with a statesman, who mentions the fact that with a yearly increase of two millions of souls, the entire industry does not employ two million workmen. What drives the Russian to despair is the domination of the Czar and the tyranny of the official caste.

PAPERS OF THE PEABODY MUSEUM OF AMERICAN ARCHÆOLOGY AND ETHNOLOGY, HARVARD UNIVERSITY, Vol. IV., No. 1. Representation of Deities of the Maya Manuscripts. By Dr. Paul Schellhas. Second Edition, revised, with one plate of figures and sixty-five text illustrations. Translated by Miss Selma Wesselhoeft and Miss A. M. Parker. Cambridge, Mass. 1904.

The archæologists have been puzzling over the glyphs and pictorial representations of human figures which belonged to the Mayas of Central America, and much has been written and published upon the subject. This pamphlet is by all means the most satisfactory of any which have, so far, appeared, and all the more so from the fact that the process by which the author reached his conclusions has been left out, and only the results given. Various American authors, such as Prof. Holden, the astronomer; J. Walter Fewkes, Dr. D. G. Brinton, Louis W. Gunkel, Dr. Cyrus Thomas, and others, have written upon the subject, but it has been left to the German archæologist, Schellhas, to identify the human figures with the gods which were worshipped. The method of identifying them is by taking some marked feature, such as the large nose, the lolling tongue, the ornamented face, the ornamented nose, the black face, etc. Mythological animals are also identified.

The deities are pictured many times. The god B, 218 times; the god D, 103 times; the god E, 98 times; the god F, 88 times. This is an enumeration of all the deities pictured in all the manuscripts. They are often united or grouped together, and there are combinations of deities and mythological animals, which are entirely intelligible. There are groups consisting of death gods and war gods, gods of traveling merchants, maize gods, night gods, gods of the polar star. The hieroglyphics of the death gods have been positively determined.

The god B is so pictured as to typify his abode in the air, above rain-storm and death, bringing clouds from which the lightning falls, from all four cardinal points. His name, like that of Quetzatcoatl, of the Aztecs, and Gucumatz, of the Quiches, means the bird-serpent, or the feathered serpent. The moon-god, or night-god, is pictured in the form of an old man. The maize god is pictured as a sprouting kernal of corn, combined with the human face. The water-goddess is represented as pouring water from a vessel.

The mythological animals are identified by the animal forms, such as the serpent, vulture, dog, jaguar, tortoise and owl with the human face. There is common sense exercised in this method of identifying the gods, for everyone can see the intent, and no one is obliged to adopt the theory that immense periods of time and great astronomical laws were known to the partially-civilized tribes of Mexico and Central America. We seem to be in a fair way to understand and interpret the Codices, though it has taken a long time to reach even this stage.

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# Ancient Monuments and Ruined Cities.

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BY  
**Stephen D. Peet, Ph.D.**  
Editor of the American  
Antiquarian and Oriental  
Journal....

—  
*Four Hundred and  
Seventy-Five Pages,  
Fully Illustrated.*

Price, **\$4.50**  
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This book contains a summary of information in reference to the Ancient Monuments and Ruined Cities of the world, especial attention being given to those which have been recently discovered, both in America, and in the lands of the East. The author discusses the question as to the various styles of architecture, and different forms of civilization, and gives many important and interesting facts. The book is up to date, and is wholly reliable, as the facts are drawn from the reports of the exploring parties. It is splendidly illustrated, and is the more valuable on that account.

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## PRESS NOTICES.

### **The Outlook says:**

Dr. Peet has given us a volume of rare interest, with over seventy-two full-page illustrations, and over two hundred others. All lands are here brought into view, but proportionately the largest space is given to our own continent, both North and South. While the volume is mainly descriptive, the theories of the chief authorities as to the origin and order of development are stated and discussed, and the questions still open for future settlement are recognized. The splendid ruins in Central America are elaborately described, but the secret of their origin is still undiscovered.

### **Education says:**

Dr. Peet is a learned antiquarian, and in his book shows profound study and research. He traces the growth of architecture in pre-historic times as shown by the remains of ruined cities in Asia and America, the former supposed to have been built five thousand years before Christ; the latter about five centuries before the Christian era. A chapter gives the best results of scholarship in reference to the first home of the human race in the valley of the Tigris, the origin of the arch and of the column, the development of the pyramid, the palace, the temple, the house, boats, roads, bridges, and a thousand other interesting things. There is a fascination about these pages even for the lay reader, while the professional antiquarian will find the book an authority.

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**The American Antiquarian,** 438 E. 57th Street  
CHICAGO ILL.

**THE  
MOUND BUILDERS:  
THEIR WORKS AND RELICS.**

**BY STEPHEN D. PEET, PH. D.**

.Editor of "The American Antiquarian and Oriental Journal."

**A** SECOND EDITION of this book, containing FIVE NEW CHAPTERS and a large amount of additional material, has just been published. It brings the subject up to the present date and throws much light upon the Mound-Builder problem.

Many large pyramid mounds of the Gulf States are depicted in the Work, also the relics which have recently been discovered are shown by the cuts furnished.

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A GLIMPSE AT MAPS OF THE NORTHWEST  
TERRITORY.

BY JULIA A. LAPHAM.

Old maps are well worth a careful study, they are full of the most interesting historical information and, by comparison with the maps of to-day, show many important changes in the boundary lines, and names of the lakes, rivers and towns of the country.

In the "Upper Mississippi," by George Gale, there is an interesting map showing the location of Indian tribes in the middle west in the early part of the seventeenth century. The author gives no authority for the names used on this map. The Indians and early explorers gave many different names to the Great Lakes. Lake Michigan, which is "Ochunk-to-hut-ta-raw" on this map, has been known as Lake Dauphin, Lake St. Joseph, Magnus Lacus Algonquiorum, Michigonong and Illinovik. Lake Superior is "Tonka Miday" on the Gale map.

Before the fire of October, 1871, the Chicago Historical Society had an unusually fine collection of old maps. They were all lost; some of them were the only copies in this country. Among the papers of the late Dr. Lapham of Milwaukee, are a few pencil sketches of the country now forming the state of Wisconsin, northern Illinois and Michigan. One is from the map of "New France" attached to the Jesuit Relations of 1670 and 1671. Lake Superior is "Lac Tracy au Superieur," named for the Marquis Alexander de Prouville Tracy, Viceroy of New France. The "Mission de St. Esprit," or the Mission of the Holy Ghost, where Allouez chapel of bark was built, and La Pointe de St. Esprit are represented on this map. Isle Royale appears as "I. Minong," and Keweenaw Point, as "Kiouchounanin," with "Nontonagon River" a short distance to the west, and "R. Mataban" to the east. Following the shore to the east, we find "Les Grand Isles" and "Outakona Minau," now White Fish Bay. Near the entrance to St. Mary's River is the "Mission de St. Marie du Sault," and on an island in Lake Huron the "Mission de St. Simon. The "Riviere des



Omalouminee ou des la folles avoines" runs into the "Baye des Puans" from the west. The following inscription is printed on the mainland north of Lake Superior: "R, par ou lou va aux assinipoüalaca 120 lieües vers le nor ouest."\* At the west end of the lake is another inscription: "R. pour aller aux Nadoüessi a 60 lieu vers le couchant." A dotted line leading to the south is the "Chemin aux Illinois 150 a lieües vers le midy." Lake Michigan is "Lac des Illinois." Fox River is the "R. de Mantoüeonee," and the Mission of St. Francis Xavier is represented on Green Bay. There is a copy of this and the following map in the Wisconsin Historical Society's collection.

On the map accompanying Marquette's Journal, 1681, there is a portage near the present location of Chicago, and a "mine de cuivre." As there are no copper mines near Chicago, we may readily believe the early explorers found some of the drift copper from the Lake Superior country at that point. Further up the river than the portage is "Charbon de Terre." A dotted line runs from the south to the north end of the lake, marking the route to "Montagne de Marbre, Saltpetre, Ardoise." Another line from the Mississippi River, at the mouth of the Wisconsin River, to a small bay on the west shore of Green Bay, is the "Chemi de l'allee"; a third line, from the Mississippi to what is now the Illinois River, appears on Marquette's map of 1673 and 1674, as the "Chemi du retour."

According to the map of 1681, a voyageur might have passed from "Lac des Michigami au Illinois" to the "Mitchisipe au Grand Riviere" in his boat, by way of the "Baye des Puans," the Fox River and the Wisconsin or, as it is there called, the "Riviere des Mussipsing," without making a portage. Marquette did make this trip, but he would have found it difficult to have done so without the aid of guides, as the channel was so filled with wild rice, that one not familiar would frequently find himself "in a pocket." Near the mouth of the Wisconsin are two mounds, marked "Mines de Fer," iron mines. The Kitchigami Indians are located west of the Mississippi, in what is now Minnesota. Sturgeon Bay is represented, but has no name, and a portage is shown from the bay to Lake Michigan.

On the earlier Marquette map the Mississippi is the "R de la Conception."

On the map published by "J. Baptiste Louis Franqueline, Hyd<sup>r</sup> du Roy á Quebec en Canada" in 1688, "Lac des Illinois au Michigany" is shorter and broader than the lake we know as Lake Michigan. There is an unnamed river at Milwaukee and Fort Checagou at Chicago on this map, and the Checagou† river joins the Theakiki,‡ into which the Iroquois§ has emptied, and flows into Lac Pemiteou, passing Forts St. Louis and

\* The river by which we go to Assiniboin, 120 leagues to the northwest.

† Des Plaines River.

‡ Illinois River.

§ Kankakee River.

|| Peoria Lake.

Crevecour. The R. des Miamis\* runs into Lake Michigan from the southeast, and further north is a point called "L'Ours qui dort," Sleeping Bear. The words "L'des Folles Avoines"† appear along the Fox River, which starting in an easterly direction, makes a sharp turn to the north and runs straight into the "Baye des Puans."

On Franqueline's map dated 1684, Lake Winnebago is "Lac St. Francis," and the river at Milwaukee is called "Meleoki." Fort St. Antoine is represented on the map of 1688 near the mouth of the "R. de Sauteurs."‡ This fort was built by Nicholas Perrot, and was located near the first trading post established in what is now Wisconsin. Fort St. Nicholas, named for Perrot, was located near the mouth of the Ouisconsin River.

The official spelling of Wisconsin was only settled in 1845, and we hardly recognize the word as we find it on some of the old maps—Miskonsing, Meskonsing, Misconsin, Ovisconsink, Ouisconsin, Ouisconchinz, Onisconsin and Wisconche. We also find some peculiar spellings of Chicago—Checagou, Chegakon, Chacagou, Chicagou, Chacagua, and, perhaps, the most curious of all, Quadoghe. The last can be found on a map of the "British Dominions In North America As Settled By The Late Treaty Of Peace," published in Dublin in 1766. There is a copy of this map in the collection of the Wisconsin Historical Society. This map shows Fort St. Joseph, near the mouth of the river of that name, and Fort Ponchartrain in Michigan. Phillipeaux, I. Royale, I. St. Ann, I. Maurepas and the Twelve Apostle Islands are shown in Lake Superior. Bay St. Charles is on the south shore of the lake. Fort Le Sueur is on the Missisipi and Fort Lullier on the St. Peter's River.

On a map published in Paris in 1696, the Mississippi is the Chacagua River; Lake Michigan is the "Lac des Puans," and is separated from Lake Huron by a point called "Oukovaroraronons," and the point between Lake Superior and "Lac des Puans" also has an almost unpronounceable name, "Aoven-tiouaenronon."

In the "Atlas Historique, Contenant L'Asia, L'Afrique et L'Amerique," published in Amsterdam in 1719, "Lac Supérieur,"—too short and round to be readily recognized,—is connected with "Lac de la Nempigon" by the "R. St. Laurens." Near the mouth of the "R. de Lemipiisaki" in the northeast, is "Fort de Kain Anisligoyon." Lac des Illinois slants to the southwest in a very peculiar fashion, and Chegokou is on a bay that also extends to the southwest. South of the bay is the portage des Chegokon. An Illinois Indian village and Fort de Crevecour are located on a large river that corresponds with the Illinois, but is unnamed on this map. Fort de Crevecour was the log fort built by La Salle on Lac Pemitcou,§ about

\* St. Joseph's River.

† Wild Oats.

‡ Chippewa River.

§ Peoria Lake.

168c. The many "heart-breaking" disappointments met by La Salle in his journeyings through the new country suggested the name. The location of various Indian tribes is marked by a tower with its flag flying. The Wisconsin River is the "Ovisconsin," and the Mississippi, the "Fleuve de Missisipi."

Lakes and rivers were the highways of the early days and, therefore, form an important and interesting feature of the old maps. On a map of North America published by Sieur D'Anville in 1752, seven rivers flow into Lake Michigan from the west, either directly or through Green Bay, and fifteen from the east; twenty-five flow into Lake Superior; thirty-eight into the Mississippi between the Falls of St. Anthony and the Illinois River, and eight into the Illinois; and many of these rivers have a number of branches running into them. Lead mines are noted south of the Wisconsin River on this map. In Illinois, the "R. du Roche,"\* the "Checagouche" and "Chicagon" run into the Illinois, which runs into the Mississippi at a point south of a row of "barren hills."

In 1770, Mr Wynne published a map with his "History of the British Empire in America,"† on which Virginia, the Carolinas and Georgia extend west to the Mississippi River, and Louisiana extends to the north and west indefinitely. Near the center of what is now Wisconsin is the "Lake of the Desert," from which the "R. of the Desert" flows into what is now the Wisconsin River. This lake appears on some of the maps as the "Lac Vieux Desert."

It is interesting to read the names of the rivers on these old maps, many of them are unknown to-day: Paris, Mine, Ailes, Noire, Quicucoet, Paquitant, Malaminican, Haton Quadeba, Noquet and Oumalouminee rivers; all in what is now Wisconsin—nine of them emptied into the Mississippi River, and two into Green Bay.

Fox River is Hunting River on the map published with Long's "Sketch of the Western Countries of Canada" in 1791, and on the map accompanying his second expedition in 1823, Root River in Wisconsin is the "Musquelonge," and "Milwaukee" River is shown.

In his "Origin and Meaning of Wisconsin Place Names," Mr. Henry E. Legler gives no less than eleven modes of spelling Milwaukee, including Melleoki, Millioki, Meleki, Milwarik, Milwacky, Milwakie, Milkwackie, Milwahkie, Milwalky and Milwakie, and there are still others.

The Mississippi has only one *p* on Long's earlier map, but has the full number on the later one—on which Manitowakie and Wisconsin rivers are represented. Copper mines are noted on Lake Superior, and Door county is "Cape Townrend," named for Dr. David Townsend, a surgeon in the United States army. The Erie canal is the "Grand canal," and nearly

\* Rock River.

† A copy is in the Milwaukee Public Library.

two hundred islands are represented in Lake Huron. Among the rivers running into Lake Michigan from the east are the Masligon [Muskegon] and the Kikalemazo [Kalamazoo]. A missionary station and school is located at the mouth of the St. Joseph's River. The named lakes in what is now Wisconsin, are Winnebago, Puckaway, Buffalo, Flambeau and Tomahawk. A "Winnebaygo" Town is located on Hunting River.

Many Indian villages are shown on a map published in 1832 by Lt. J. Allen, U. S. Inf., and their population is given. Dotted lines enclose large tracts of land that were frequently covered with "water deep enough to allow the passage of canoes." The Sioux and Chippewa boundary established in 1825; the site of a sawmill on Red Cedar, a branch of the Chippewa River; Indian trails, and American Fur Company Trading Houses are located.

According to a map compiled from surveys returned to the Surveyor General's Office in 1835, only a small portion of Wisconsin had been surveyed. The northern line of Illinois, the Mississippi, Wisconsin and Rock rivers, formed the boundary of the surveyed portion in the western part, and in the eastern part, only that portion laying between Lake Michigan and Green Bay, the Fox River and Lake Winnebago, thence narrowing to what is now a part of Milwaukee county.

Menomanie Island, in Green Bay on Long's map, appears here as Potowatomie Island; it is now Washington Island. It was included in the surveyed portion, and contained four quarter sections. Other islands are Detroit, Plum, Rock and Chambers. Roads, trails, towns, swamps, prairies, ledges, mounds, mill sites, Indian Reserves and private claims are noted on this map. Fifty-one islands are represented in the Wisconsin River below Portage, and thirty-two in the Mississippi between Prairie du Chein and Dubuque.

On a map published in 1836 "by David H. Burr, draughtsman to the House of Representatives, to accompany the Hon. Z. Casey's Report," Carver's Grant is shown, "extending from the Falls of St. Anthony to the foot of Lake Pepin, and five days' travel eastward, thence six days' travel northward, thence back to the falls in a direct line." This description is given in the "Life of Carver," by Dr. John Coakley Lettson, published in London, with "Carver's Travels," in 1781. It is also there stated that twenty English miles was accounted one day's travel.

Sturgeon fisheries are located near Lake Superior, and a saw mill on Black River, near the falls. This was formerly R. Noire. Three more islands are named at the entrance to Green Bay—Burnt, O'Fallon's and Detour. Potowatomie Island is changed to Mellen's, and Rock Island to Kean's Island. An "Old N. W. Co. Trading House," is represented near the mouth of Fond du Lac River, on Lake Superior. A "town site" on Lake Puckaway is a reminder of the specu-

lating fever that once raged at Fort Winnebago, when the army officers laid out so many cities and towns—on paper. The "City of Four Crossings" is located where the city of Madison now stands, and there is a "great water power" at Wisconsin City on Lake Koskonong, the "head of steamboat navigation."

A line representing a "proposed railroad" runs from Milwaukee through Wisconsin City to Mineral Point, and another "proposed railroad" runs from Milwaukee to Prairie du Chein, with a branch to Cassville, the little town that aspired to the honor of being the capital of the new territory of Wisconsin. There is also a "proposed railroad" from South Bend, Indiana, to Fort Armstrong in Iowa. It runs through Michigan City and Illinois far south of Chicago. Fort Armstrong near Prairie du Chein is represented. A "proposed military road" runs from Fort Armstrong in Iowa to Fort Calhoun, Council Bluffs, and another from Fort Snelling to some point in the south.

Many points of interest are represented on this map: American Fur Trading Houses, Indian villages and ancient fortification<sup>s</sup> along the Missouri River. Some of the land districts of Illinois, Missouri and Wisconsin Territory. Lands ceded to the United States by treaty and Indian reservations are located. At one point on the Wisconsin River, this description is printed: "High Rocky Banks, 3 miles in length, overhanging the river, so that one may jump across."

On a map published eleven years later, is the following further information: "Perpendicular Rocks, Bluff 300 ft. high, River 40 ft. wide."

Thomas H. Benton said: "The buffaloes were the first road engines, and the paths trodden by them were, as a matter of convenience, followed first by the Indians and lastly by the whites." Roads following these trails seldom run any great distance in a straight line; they usually lead to a lake, a spring, or some convenient crossing of a river. Many Indian trails are shown on a map published in 1836. Roads through the country where no trails were found follow the section lines, as blazed by the surveyors, crossing other straight roads at right angles.

The Platte Mounds, the "Eunesheteno," or "Two Mountains" of the Indians, and Blue Mounds, "Machawakunin," "Smoky Mountains," are represented. These mounds were important land-marks in the early days, as they could be seen for twenty or thirty miles in every direction.

## THE BIBLICAL NISROCH AND THE ASSYRIAN AND BABYLONIAN NUSKU.

BY JOSEPH OFFORD, M. S. B. A.

The very important and fortunately perfectly preserved cuneiform inscription of King Tukulti-Ninib I. recently acquired by the British Museum, and edited by Mr. L. W. King, not only presents us with valuable new historical information supplementing the two previously known authorities for this period of the thirteenth century B. C., the somewhat imperfect "Babylonian Chronicle" and the "Synchronous History," both which records are also in the British Museum, but its text is also most interesting to Bible students. For among the deities to which, in this memorial stele, Tukulti-Ninib says he erected temples in the new city, of which he proudly recites the foundation, is the God Nusku.

This deity has generally been considered to be the one mentioned in II. Kings xix:37 and by Isaiah, as the god of the temple in which Sennacherib was murdered. The Greek codex B, Naoapax. Critics have objected that this member of the cycle of Assyrian and Babylonian deities was so little mentioned in the cuneiform texts, that it was improbable Sennacherib would be worshipping in a temple dedicated to him.

But scarcely more than a year ago Prof. J. Doneley Prince, of the United States, published an essay upon the subject, recalling the fact that the magnificent temple of Merodach at Babylon was erected in honor of that god, and of Nabu, Tasmith, Ea and Nusku. Nusku is also frequently mentioned in cuneiform literature of a religious nature as messenger of the gods (Hermes). Professor Prince, moreover, pointed out that in no less than seven very ancient texts from Nippur, published in Professor Hilprecht's "Old Babylonian Texts," Nusku is referred to, and in every one of these, the inscription is an honorific one to Nusku by himself alone, indicating his importance in the opinion of the kings who had these records written. One of these monarchs was Bibeiasu, a contemporary of Tukulti-Ninib I. Nusku, it should also be stated, occurs as a component part of many Assyrian names, some of them royal ones, such as Mutakkil-Nusku, of "circa" 1150 B. C. Professor Prince concluded, therefore, that there was no cause to doubt the veracity of the statement in the Old Testament, when it says, that in Sennacherib's era there was a temple dedicated to Nusku, and that the king sacrificed therein, supposing Nisroch is intended for Nusku.

The new record of Tukulti-Ninib has been discovered most opportunely, providing, as it does, ample demonstration of the

high honor in which the deity Nusku was held, for he places him besides the greater gods thus—

"I built in the midst of Kar Tukulti-Ninib, my royal dwelling place, a temple for the gods Ashur; and Adah; Shamash; Ninib and Nusku."

Sennacherib, in his inscriptions, appears to take significant pleasure in associating himself with the former Assyrian kings of the dynasty of Tukulti-Ninib, even especially recording his finding at Babylon a signet of Tukulti-Ninib I., which had been carried away to Babylonia during some early conquest of Assyria. So much interest did Sennacherib take in the recovery of this small relic of his royal predecessors, that he had a careful reproduction of the text upon it, engraved upon the side of the inscription wherein he records his fortunate finding of it. Nothing can, consequently, be more reasonable than that he should worship in a temple of Nusku, a god as greatly revered as any of the loftiest in the chief pantheon of the former age, whose cults and religion he held in highest estimation.

Nusku appears to have been worshipped in Syria, as Professor Prince cites the Nerab inscription. The derivation of Nisroch herein is not accepted by Dr. Theo. G. Pinches, the eminent Assyriologist, who does not identify Nisroch with Nusku, but with Assur-Aku, considering the *N* in Nisroch a scribal change, and the original word to have been Esorach, or some similar spelling. The opinion of Dr. Pinches is of the highest value. It would make Assur, the well-known eponymic deity of Assyria, the temple deity of Sennacherib.



## ALPHABETIC ORIGINS.

BY HENRY PROCTOR.

In the present state of our knowledge of the subject of alphabetical origins, it is impossible to hold any longer to M. de Rougé's theory of the derivation of the Phœnician from the Egyptian alphabet. Each fresh discovery has conspired to overthrow it. It has, arrayed against it such weighty names as those of Dr. Evans and Prof. Flinders Petrie. For, as Dr. Evans remarks: "The great principle of acrophony, by which, instead of a sign being taken as a word or syllable, it stood for the initial letter, is made the sole basis of the Phœnician alphabet. This great step in the evolution of writing was already partly anticipated in the Egyptian hieroglyphic series, where some alphabetical signs occur. Hence De Rougé's attempt to derive the Phœnician letters from the Egyptian prototypes. By an eclectic process, he sought these in certain hieratic forms of a much earlier period, making the Phœnicians rename their letters according to a fancy system."

The old simple theory of Gesenius and his followers, that the Phœnician letters were derived from the pictorial objects suggested by their names, seems on the face of it more natural than the artificial theory of De Rouge. In not a single instance do the Phœnician letters agree with the Egyptian, and the oldest monuments of the Phœnician alphabet were found, not in Egypt, but in Palestine and Assyria, as, for example, the Stele of Mesha and the Nimrod Lion Weights.

But the discoveries of Professor Petrie at Abydos have thrown still further light on this difficult but entertaining subject.\* He affirms that symbols closely resembling the alphabetical characters are found to have co-existed in Egypt, even before the first dynasty of Egyptian kings known to history, and that the usage of such forms from B. C. 6000 to B. C. 1200, or later, shows that we have to deal with a definite system, and it is impossible to separate those used in Egypt from the similar forms used in other lands, connected with Egypt, from 800 B. C. down to later times; we may find many of these also in the Cretan inscriptions long before 800 B. C., and in the Mycænean script, which in many forms corresponds to the marks on Egyptian pottery, antedating even the first dynasty, is as old as the hieroglyphic writing, if not older. The symbols of the alphabet, therefore, were in existence thousands of years before the date of the Moabite stone and the bowl of Baal-Lebanon.

Professor Petrie's view of the non-hieroglyphic origin of the Phœnician alphabet is now shared by many others. An excellent paper was read by Mr. E. J. Pitcher before the Society of Biblical Archæology, on May 11th, 1904, in which he maintains that the "alphabetic characters owe their form to arbitrary invention."† Professor Petrie believes that out of a large body of symbols in use from prehistoric times, around the shores of the Mediterranean, the Phœnicians specialized as alphabetic signs those which they had used as numerals, and that this specialization was the starting point of the alphabet as we know it. "The use as numerals would soon render these signs as invariable as our own numbers, and force the use of them on all countries with which the Phœnicians traded. Hence before long these signs drove out of use all others, except in the less changed civilization of Asia Minor and Spain."

But this theory does not account in any way for the *names* of the letters, which names certainly have reference to hieroglyphic signs. At the same time we have no proof whatever that these names were of Phœnician origin, and they may have been adopted from some other alphabet, and as the meaning of nearly all the names can readily be traced in Hebrew, it seems most likely that the names were adopted from the square

\* "The Royal Tombs of the First Dynasty," Vol. I., 1900

† Proceedings of the Soc. Bib. Arch., Vol. XXVI., page 168



alphabet, which was used side by side with the Phœnician for centuries; the former for sacred purposes, and the latter for commercial and ordinary secular purposes.

If we adopt, therefore, Professor Petrie's view of the origin of the Phœnician alphabet, we can look with the same degree of veneration as that which the Hebrew scribes had for the square character, which was called by Rabbi Judas the Saint, "me-ushereth," "beata, beatifica." Michaelis also derives the name "Asherith" from the square character, from "Ashar," blessed.\*

We conclude, therefore, that the square character, far from being as modern as formerly supposed, having an origin quite distinct from the Phœnician alphabet, may be the very character in which the Decalogue was written on the Two Tables of Stone by the "Finger of God."



### THE NEGRITOS VIEWED AS PIGMIES.

[Extract from Article by W. A. Reed, *Ethnological Survey Publications*, Manila, 1904.]

Probably no group of primitive men has attracted more attention from the civilized world than the pygmy blacks. From the time of Homer and Aristotle the pygmies, although their existence was not absolutely known at that early period, have had their place in fable and legend, and as civilized man has become more and more acquainted with the unknown parts of the globe he has met again and again with the same strange type of the human species until he has been led to conclude that there is practically no part of the tropic zone where these little blacks have not lived at some time.

Mankind at large is interested in a race of dwarfs just as it would be in a race of giants, no matter what the color or social state; and scientists have long been concerned with trying to fix the position of the pygmies in the history of the human race. That they have played an important ethnologic rôle can not be doubted; and although to-day they are so scattered and so modified by surrounding people as largely to have disappeared as a pure type, yet they have everywhere left their imprint on the peoples who have absorbed them.

The Negritos of the Philippines constitute one branch of the Eastern division of the pygmy race as opposed to the African division, it being generally recognized that the blacks of short stature may be so grouped in two large and comprehensive divisions. Other well-known branches of the Eastern group are the Mincopies of the Andaman Islands and perhaps, also, the Papuans of New Guinea, very similar in many particulars to the Negritos of the Philippines, and although authorities differ in grouping the Papuans with the Negritos. The

\* Bunsen's *Lexicon Talmud.* p. 241, *Biblioth. Orient.* t. 221, p. 233.

Asiatic continent is also not without its representatives of the black dwarfs, having the Sakai of the Malay Peninsula. The presence of Negritos over so large an area has especially attracted the attention of anthropologists, who have taken generally one or the other of two theories advanced to explain it: First, that the entire oceanic region is a partly submerged continent, once connected with the Asiatic mainland and over which this aboriginal race spread prior to the subsidence. The second theory is that the peopling of the several archipelagoes by the Negritos has been a gradual spread from island to island. This latter theory, advanced by De Quatrefages, is the generally accepted one, although it is somewhat difficult to believe that the ancestors of weak and scattered tribes such as to-day are found in the Philippines could ever have been the



NEGRITO PYGMIES.

sea rovers that such a belief would imply. It is a well-known fact, however, that the Malays have spread in this manner, and, while it is hardly possible that the Negritos have ever been as bold seafarers as the Malays, yet where they have been left in undisputed possession of their shores they have remained reckless fi-hermen. The statement that they are now nearly always found in impenetrable mountain forests, is not an argument against the migration-by-sea theory, because they have been surrounded by stronger races and have been compelled to flee to the forests or suffer extermination. The fact that they live farther inland than the stronger peoples, is also evidence that they were the first inhabitants, for it is not natural to suppose that a weaker race could enter territory occupied by a stronger and gain a permanent foothold there.

## SUPERSTITIONS OF THE INDIANS.

[The following article is taken from a number of the *Chicago Inter-Ocean*, published July 22, 1900. It will have interest enough to the archæologist to warrant republishing it, but with an interrogation mark. It is not improbable that the Indians have this superstition in reference to certain localities, but if they have, the subject is of sufficient importance to demand close investigation.—ED.]

The mysteries of witchcraft and enchantment lie deep in every Indian's breast. They are part of his daily life and influence his most commonplace actions. He believes in enchantment as he believes in weather signs. On the trail he sees wild prophecies in the flight of eagles. In camp the howl of a coyote conveys strange meanings. On fiesta days the writhings of a rattlesnake and the actions of ponies and dogs convey their hints of the future for his guidance. Squalor, drunkenness, and other vices have robbed the Indian of much, but not of all his childlike superstition.

Among the allied tribes in Southern and Lower California and Southwestern Arizona—the Yumas, Dieguenos, Cocopahs and Catarinas—the belief in sorcery and witchcraft is strong. Lower California especially, by reason of its scant population of white people, is enveloped in the misty lore of Indian enchantment. The natives have invested certain natural phenomena with awe. In some localities a smattering of religion taught by the mission fathers years ago curiously colors the imagination of the Indians, who make the sign of the cross to appease wild gods whose qualities of devil is universal. To aid him in his malignant work the Indians have invented a number of lesser lights in diabolism, most of them having jurisdiction over some particular branch of the native's life and fate. He must placate this one and that, or his arm will shrivel when he draws the bow, and his pony will be stung by a serpent.

Tracts of land are set apart by the Indians as enchanted ground, occupied by gods and demons. This is notably true of the mud volcano region near the Hardy river, which is so uncanny that the Indians believe it to be the visible link connecting the devil with the earth. They leave it severely alone, and betray great fear whenever the volcanoes display unusual activity. They tell how the ground quakes around the volcanoes, and declare it to be the result of the devil's struggles to come forth. At night there are sometimes weird lights in the vicinity, which are seen by the natives afar off. They conjure up visions of demons in the glare.

All this is easily discerned by the white man to be a natural superstition, based on ignorance of the nature of the volcanoes. It is not so easy, however, to account for the dread and awe entertained by the Indians for the region called "Mon-e-guan-

ish," lying in the hollowed shoulders of the San Pedro Martin range. It is an extensive upland, with wide stretches of park-like groves and meadows, through which ice-cold streams run in such curves of beauty that at first glance they suggest the cunning hand of the landscape gardener. It is soon perceived, however, that Mon-e-guan-ish is in its primitive state, and that its name, meaning enchanted land, is not misapplied. The Indians fear it, and cannot be induced to accompany the prospector or hunter into its precincts.

Mon-e-guan-ish is surrounded by bristling hills covered with heavy timber and gnashed by torrents. It may be entered only by two trails. One follows up the Canada de Tres Leones past the lonely falls of Las Cascadas stream, and the other leads through a narrow pass in the hills above Calentura. It is said that the latter trail, at a point where it passes along the brow of a precipice, is deeply worn, as though the feet of natives for scores of years had passed over it. On this report, coupled with the discovery of an old abandoned mission not far away, toward the Gulf of California, some explorers have argued that Mon-e-guan-ish was at one time thickly inhabited by Indians or their predecessors, years ago.

When I first learned of Mon-e-guan-ish, from my guides, El Gato and Ramon, deer-slayers and runners of the Catarina tribe, I thought it was a happy hunting ground which the Indians in their simplicity were trying to preserve from the whites by weaving about it this tale of mystery. But when I approached it, and insisted upon their guidance to the entering trail, I became convinced, by their evident signs of dread, that they really believed the story they told. Since then I have found the belief universal among the Indians of that region. No one will enter the portals of Moneguanish, and the fact that I and other white hunters have gone in and returned alive and loaded with game does not allay their fears.

Ramon and El Gato were extremely silent when I asked them about it. "It is a place of witchcraft and strangeness," said the old deer-slayer, El Gato. This he conveyed to me in his simple Spanish, and then, with a shrug, continued his packing of El Sabio, his faithful burro.

"I shall go to the place," I said.

El Gato looked at me quickly. He saw that I was in earnest, and was troubled. Ramon, more demonstrative, shuddered. He stopped rolling his cigarette, and rising from the camp-fire gave a look toward the mysterious Mon-e-guan-ish that was a condensed volume of dread and superstition.

Oddly enough, my persistence in the purpose of visiting Mon-e-guan-ish opened the bronze and impassive lips of El Gato. "Yes, there are many deer," said he. With all his reluctance and dread he was truthful. "Calentura and the Cañon of Three Lions have many deer, but not so many as Mon-e-guan-ish."

Look, señor!" said El Gato, in a diplomatic attempt to play upon my superstitious fears. "It is unholy there! Men say the deer are enchanted. Bullets go crooked and arrows are turned aside from them. Many deer of different kinds—black-tail, and burro, and red deer, and sometimes antelope and big-horn sheep—all run in one herd! Is not that against nature? Tell me that! A mist hangs over the land, which is poison to men. The water is white and sweet, but it turns the brain. Do you not remember El Sapo, the frog, that poor infeliz that hopped and scared your mule at Sangre de Cristo? Bien! He tasted the water of Las Cascadas, that comes down out of Mon-e-guan-ish. He was thirsty in the long run from Miraflores to the rancheria. Mira! Is he not loco? Does he not hop like a frog? His legs are tied in knots like a reata. It is the accursed stream of Mon-e-guan-ish."

"Nonsense!" I replied. "Now I know where to find the fattest deer."

"How can you kill the deer?" persisted El Gato. "If the bullets go crooked, who bends them? Also, lions are there, greater than the lions of Palomar, yet they kill no deer. Can you explain that? Men say that the trail to Miraflores is lined with the roaring of the lions of Mon-e-guan-ish, in the night. Yet the deer pass up and down. Where do the thunders come from, when the sky is clear? Why does the water turn men's brains and knit up their sinews like a tangled reata? Ah, señor! I pray you, turn from Mon-e-guan-ish and go with me down to the desert. Do not drink the poison of the accursed land hidden from man!"

It was against such earnest protestations as these that I started for Mon-e-guan-ish. El Gato was loyal enough to see my packs well bestowed and my rifle oiled and cleaned. He went with me part of the way, far enough to point out the little red hill that stands to the left of the Calentura trail. Far beyond loomed the dark green, hazy heights of San Pedro Martin, in which, "hidden from man," was the enchanted land. Utterly uninhabited for leagues behind me, the country became wilder and darker as I advanced. El Gato shook his head as I waved farewell and was a melancholy figure bestriding his burro looking after me. Back of him I saw Ramon, his hand over his eyes, watching me with intense eagerness. They believed they had seen the last of their "patron," at least in his sound mind. If I returned at all, it was to be with my brain turned and my sinews tied in a knot. More likely I would never return, but would be a mysterious sacrifice to the strange gods of the place.

I found Mon-e-guan-ish to be a place abounding in streams and grass, with noble groves of oak and sycamore. On the higher ground were forests of pine and fir, reaching up to the snowy summit of the peaks. I saw more game in this natural preserve than it had been my fortune to see in my whole life

before. Deer and antelope browsed on the sunny slopes, and gazed upon me in astonishment. So plentiful were they and so easily killed, that I could not in conscience call it sport to bring them down and I desisted.

Two or three days' rambling in the great valley made me in love with it. The air was so rich and fresh that it vitalized like wine. Once or twice I reached the edge of the tableland in my wanderings and caught glimpses of a vast landscape stretching from my feet to the Pacific, eighty miles to the westward. Below me were spread hills and valleys, flashing streams and somber splotches of deep-green oak groves. I located, as nearly as possible, several cañons—they might justly be called gorges or barrancas—which afterward I had the pleasure of exploring. On another occasion I caught a peep of the desert falling sheer six or seven thousand feet from where I stood and stretching forty miles eastward to the Gulf. Dazzling white, with waves of heat rising and seeming to transform it into a billowy moving mass, it revealed itself in the bird's-eye view to be surely enough the bed of an ancient gulf or sea, lying forgotten and isolated from the world.

Since then I have visited Mon-c-guan-ish several times, but have never been able to induce an Indian to enter the place. Invariably they have gazed after me in dread, and have welcomed my return from the "accursed land" with manifestations of astonishment and curiosity.

Another instance of the deep superstition of the Indians, which sometimes gives rise to weird and romantic tales, occurred during some earthquakes in Southern California, when Tauquitz peak rumbled and shook, and the ground near San Jacinto cracked and sank many feet below the former level. Tauquitz has been invested with supernatural terrors by the Indians for years. When the earthquake came and caused the "mountain to talk," the natives knowingly shook their heads and said to the whites, "What did we tell you?"

The San Jacintos and Sabobas believe that under Tauquitz peak the devil has his abode. They are in fear lest the satanic force will overthrow the mountain and permit his majesty to emerge upon the earth. The mountain was thrown upon the devil, pinning him underneath, and his struggle to free himself "shakes the old earth."

Years ago, according to one of their stories, two Indians ascended Tauquitz peak, in defiance of warnings by the wise men. They found in a cleft of the peak, snugly hidden from the weather, a long pipe and a package of what they took to be the choicest tobacco. One of the men, Timoteo, insisted upon trying a smoke, though his companion, Jorge Juan, suspected the pipes and tobacco to be enchanted. Timoteo filled the pipe with the finely cut stuff, lighted it with the fire that every Indian draws so easily from sticks and stones, and sat back to enjoy the fumes. Suddenly there were violent rumbl-

ings underneath them, and curling wreaths of dust ascended from the ground. Jorge Juan was terror stricken and called Timoteo to throw down the pipe and hasten down the mountain. But Timoteo was already intoxicated with the enchanted weed, and began to speak in a strange tongue, to chant, and point with wild gestures to the ground and to the blue valley far below them. Great wreaths of smoke hovered about his head, and mingled with the dust that rose from the ground. The rumblings increased. The ground shook beneath their feet. Jorge Juan heard a deep voice underneath, and his knees smote together. Timoteo held conversation with the voice and his face was lighted with strange joy. Stones from the jutting peaks tumbled about them, and rolled into the cañons, making a horrid uproar and scattering hundreds of vultures into flight. Jorge Juan in his terror swooned. Nobody knows what Timoteo saw or heard from that time on. Jorge Juan awoke at daybreak and crawled down the mountain to the rancheria. Timoteo wandered through the wild hills, a wild being, shunned by the Indians as one who had held communication with the devil.

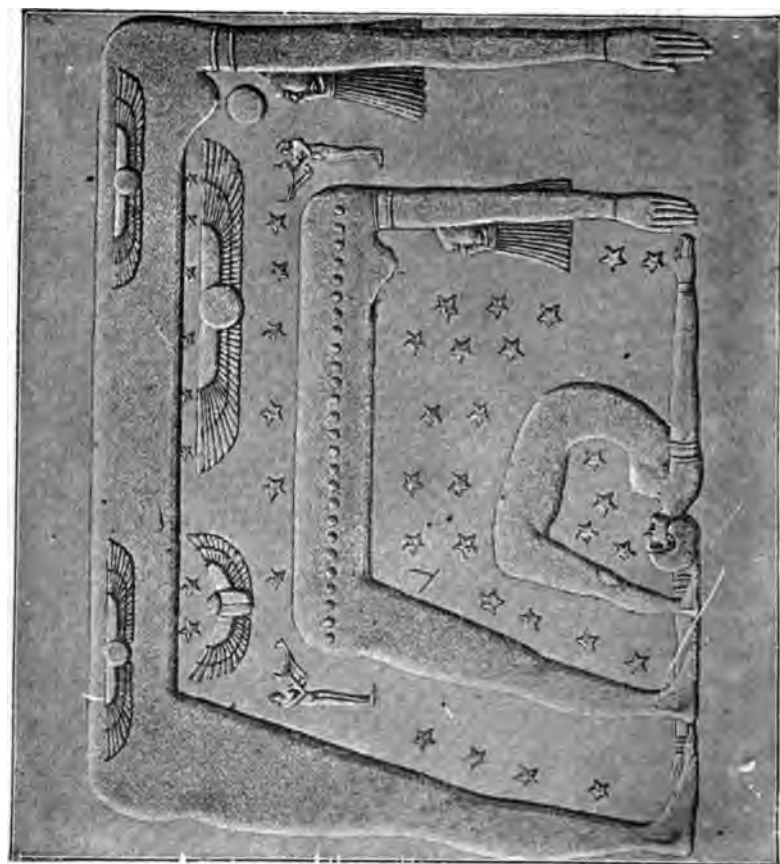
The Indians said the stuff he had smoked was mariguana, and not tobacco. Mariguana has strange power over the mind, but is not usually so strong as to deprive one of his reason for any length of time. They believe the long pipe and pouch of mariguana were bewitched. On summer days when the blue haze hangs over Tauquitz and the drowsy rumbling is heard, the Indians shake their heads and speak of Timoteo and his horrible fate. They tell their children the legend of Tauquitz and the pouch of mariguana. Not a child nor a grown Indian in that region can be induced to approach the peak, for fear that a new device of enchantment may entangle their footsteps and capture their reason, sending them wandering over the earth like Timoteo, eating roots and berries, and holding converse with unseen creatures.

Tauquitz, like Mon-e-guan-ish, is "a place of witchcraft and strangeness."



MEXICAN GODDESS OF DEATH





THE GODDESS NU-T REPRESENTED DOUBLE.

## THE STORY OF THE TEMPTATION; OR, THE CONTEST BETWEEN GOOD AND EVIL.

BY STEPHEN D. PEET, PH. D.

The record of man's early history as contained in the Book of Genesis reveals one fact which is worthy of especial notice, and that is: there was at the very outset a contest between the good and the bad; a contest which has not yet ceased, and does not seem likely to cease until the end of the world. In fact we may conclude that there was a dualism taught by the very works of creation, as well as the word of God.

The record of this contest is the main subject of the Bible history, though it is given in various ways. The first by means of symbols, viz., the symbol of the serpent and the tree; the second by means of traditions, and third by means of the various personal narratives.

I. We have found that the Bible represents the serpent as a symbol of evil, and contrasts it with the tree, which was always the symbol of life and the source of good. We are now to show that such was the conception among the earliest races of the earth.

We shall find that there was the same contrast between the serpent and the tree, even in prehistoric times, though how this came to be so universal, is a question. The examination of the seals which are described by Dr. Ward shows that the story of the serpent and the tree was prevalent in the East at a very early date, and that it had the same important significance to nearly all who were familiar with it. It appears in picture-writing before the art of making letters had been introduced. What is more, it suggests the great conflict which has been going on throughout the entire period of human history: a conflict between good and evil; between the creator and the destroyer, and which does not seem likely to cease until history ends. An explanation of this conflict is not given, but it seems to be prevalent in the entire universe, for as we look out, away from the world and examine the starry scroll, which is stretched at night above our heads, and is filled with golden letters, we find the same lesson written there. One star will shine out and astonish us with its brilliancy; another star will grow pale and disappear altogether, and yet the work of creation goes on. This dualism of creation is a mystery which baffles us, and our intelligence is not broad enough, nor deep enough to solve the problem.

The record of man's early history is a continuation of the history of creation which preceded it. There is a simplicity about the Bible story which interests every one and satisfies

all. The story of creation, as read in the universe, is more intricate, but it teaches the same lesson. When we direct the telescope to the Milky Way and then intensify and increase its magnifying power, we find that it dissolves the mist which was a film before our eyes and has hung like a veil, hiding the wonders of creation from our vision, and to our astonishment, this new eye which man has created for himself reveals a universe of which we knew nothing before. There is an infinite space in the sky, and that which seemed like star-dust is made up of an infinite number of worlds, each one larger than the one we live upon. We are led to admire the power and wisdom of the great Creator, and yet we realize that there is evil upon the earth, and for aught we know, there may be the same evil in other worlds.

The element of destruction as well as of creation is everywhere in the universe, and yet the power of the Creator is supreme. The picture of man's first estate as given by the Scriptures, is after all, brighter than that which is found anywhere in mythology, and corresponds with that which is presented by the telescope as we look into the sky at night. Banishment from Eden was the penalty of disobeying the word of God. We wonder if there is any relief from that banishment, when we go away from earth. Alienation from God is the greatest evil that can come to man, and yet conscience is often an accuser. We think of creation and progress; for each world has been evolved out of the depth of creation by the power of God. Each star shines out of the darkness, because God has bestowed upon it light. Even the trees that grow upon the earth have been lifted by an unseen power out of the dead material which had been ground up by the elements, and they spread their branches so as to catch the light and breathe the air, and yet decay ultimately will seize upon them; their leaves will fade, their branches fall, and they will be buried underneath the earth, as we shall ourselves, and yet the life germ which is hidden within the acorn, shall burst its shell and another tree shall rise. Many trees will appear around us, each one of which will tell the same tale. The writing of God is upon all His works.

The characters with which man has inscribed his thoughts and told his history, are often more difficult to decipher than are the works of God, and yet, the fact that we have a book which we have believed to be the word of God is a source of encouragement. In each of the seals which men in the early days of history inscribed with cabalistic letters is revealed the fact that the serpent is overcome by man and by the representative divinity. The scourge is in the hands of the god; he seems to ride in triumph. A goddess stands over the monster with the symbols of the raincloud in her hand, while the wings of the dragon are upon either side. We wonder if there were chariots and altars at that early date; and we look at the bull

as subject to the power of men. Neptune's trident is held in the hands of the divinity. There are goddesses clothed in many skirts, and we seem to be reading the story of civilization, and yet there is war, for the king holds a bow and arrow in his hands. We are reminded of the winged bulls which stood in the palaces of Babylon. In fact, the seals are suggestive of the earliest history. There is a close connection between the dragon and the powers of darkness, but there is also a suggestion of a growth and progress in the chariot, and in the king who wears a crown and has the arrow in his hands. At the end of each arrow is a trident, which suggests the story of Neptune as riding upon the waves and becoming a conqueror of the sea. Man has become a ruler of the elements, and when he is able to rule himself, he proves to be a son of God and an heir of immortality.

Still, it is as difficult to understand the enigma of life, as it is to decipher the strange writings upon the seals. It is a singular fact that a contest with the serpent Python was carried on by Apollo at Delphi, and that the worshippers of the Delphic Apollo were Cretans from Knossos, the very place where Arthur Evans has made so many remarkable discoveries. In Knossos the oak was regarded as the tree of Zeus, for Zeus in the Libyan oasis had his oracle under an oak, and at Crete Zeus had a group of three sacred trees. Homer describes Apollo as leaning against an oak outside of the walls of Troy. The slaying of the serpent by Cadmus, who is said to have been the author of letters, is also significant. Cadmus is said to have served Ares eight years, but he obtained a kingdom and married a daughter of the Theban king. Apollo, in several of his most primitive cults, was connected with the oak. The tripod is associated with Apollo and the oracle, and became a symbol of wisdom, for it was prophetic of the future. The Pythian priestess, who invoked Zeus, took her seat on a prophetic tripod. Dodona was a place where oracles were established. Thus, it was in connection with the cave, the grove, and the sacred tree that oracles dwelt, and after a contest with the serpent, music and letters were brought out by Apollo and Cadmus. The seals which have been discovered in Babylonia seem to carry us back to an earlier time, and yet by the pictographs and in the inscriptions we learn that letters had been already introduced. Mythology among the Babylonians had to do with rude monsters, who were full of contests and the conflict was over the success of brute strength, rather than moral powers. Yet the sceptre which had the form of a trident, was a symbol of victory of Neptune over the waves. Jupiter's throne on the summit of Mt. Olympus showed that he ruled the air; Hephaistus also worked at the fire below; while Hercules performed his exploits on the earth, each divinity having a different element for his particular kingdom. It will be noticed, however, that the Scriptures represent the

serpent as making the fruit of the tree a means of tempting Eve, but the voice of God is like the voice of a father who re-proves his children for disobedience.

The fact, too, that the throne of Zeus was on the summit of Olympus, and the forge of Vulcan was beneath the earth and near the volcanic fires, shows that the different elements were subject to different powers and the upper and lower in contrast. The same lesson is taught by the culture heroes.

The Babylonian triad differed from that of the Hindus, though the former are described as having power over the elements, Anu being the god of the air; Bel, the lord of the earth; Ea, the god of the great deep; Vishnu was the god of life; Siva, the destroyer, and Vishnu, the savior.

The existence of a contest between good and evil is taught further by the story of Cain and Abel. The first pair were banished from Eden and the cherubim were placed as guards at the gates holding flaming swords in their hands, but an altar of sacrifice was erected and the two sons, Cain and Abel, brought their offerings. The sacrifice of Abel was accepted, that of Cain was rejected. The great tragedy of earth began to be enacted. The innocent suffered at the hands of the guilty, thus anticipating the time when the divine one, the Son of God, should suffer for the sins of men. The two trees—the Tree of Knowledge of Good and Evil and the Tree of Life—have borne their fruit.

The truth is taught blindly by the inscribed seals, but they show that there was a contest between the brute creation and man, who is supposed to have the dominion, and yet it is man who is redeemed by the great sacrifice. The blood of Abel speaks "better things" than does the sword of Cherubim. The same truth is taught by the varied mythology of the ancients as by the book of Revelation. Sacrifices were offered from the earliest times. Oracles were established in sacred places. Even letters were given by priests whose names are not known. There is a sacred history among all the nations of the East which illustrates the same point, and teaches the same lesson. It would be tedious to collect all examples in which the symbols of the serpent and the tree are brought out and made to illustrate the truth.

Animal sacrifices were introduced at a very early date; their blood was poured out on the ground, even human victims were slain. The sacrifice of Isaac by Abraham is suggestive of the same mysterious principle. Even in late years, the custom of establishing the security of a building or the prosperity of a city, by means of a buried slave in the foundation, was common among the ancient nations, and still survives among the rude tribes of the Pacific.

This dualism first manifested itself among the heathen nations, and especially those which were in a low stage of advancement. The common conception with them was that the

universe was made of two parts, the sky and the earth. It was compared to two persons, whose bodies were joined together, one male and the other female. The first change took place when the sky was lifted up and was separated from the earth. There are various stories or myths which represent the means by which this was accomplished. This dualism was still farther manifested when the god had a solar character and the goddess a lunar character. The one presided over the day, the other over the night. The dualism extended also to the elements, for they were regarded as active and passive; fire and air being active; water and earth being passive. (See Plate.)

Several authors have treated of this subject, and their works, when studied carefully, enable us to understand the systems which existed in various parts of the world. Among those most worthy of mention is Lenormant, who held that the idea of a sole and universal divine being was manifested in the



FIG 1—THE TREE OF LIFE

natural world, but the Nature god had a double essence and exhibited two principles; this brought in the conception of duality amid unity, which was sometimes equivalent to antagonism, and when personified was represented in the Bible as embodied in the serpent, who was the tempter and

the spirit of evil, and the Tree of Life, which was the symbol of good.

The figure of the tree with a vine running among its branches was a common symbol among the Assyrians. Layard has furnished a picture of what he calls a Sacred Tree, in his work on "Nineveh and Its Remains." The flowers at the end of the branches are frequently replaced by the fir or pine cone, and sometimes by a fruit or an ornament resembling the pomegranate. Ornaments of this kind were woven upon the royal garment, and were significant of kingly life and great power. (See the illustration.) In such cases the sun symbol was placed above the tree and vine, and winged human figures surround the tree. Layard says: "Such was the network with pomegranites, one of the principal ornaments in the temple of Solomon. The pomegranite was worked on the garments of Aaron. It was evidently a sacred symbol and was connected

with the God Rimmon, and showed a connection between the sacred emblems and divinities worshipped in various parts of Asia Minor and Babylonia. The robes of the king were most elaborately embroidered."\*

II. This view of a contest between good and evil is not confined to the Scriptures.

The old Persians adopted as the chief feature of their system of religion, a dualism which was symbolized in much the same way. Among the ancient Hindus there was a system of triads, a triple system of transmigration, and a threefold alternative was presented to the soul. There were repeated creations. There were serpent demons, who were held sacred. The lower regions were supposed to be peopled with serpents, all having jewels in their heads. The never-failing imagination of the Hindu has furnished names for all the chiefs of the serpent tribes, and these are supposed to rule over all the snakes of the earth, as well as those in the lower regions. Seven circumambient worlds are supposed to rest on the thousand heads of the serpent which supports the supreme being. The work of the "Cosmogony of Man," represents the universe as first existing in darkness; afterward, the egg was produced, and then Manu was born in the egg in the form of Brahma. He caused the egg to divide itself, and out of the two divisions formed the heavens above and the earth beneath. This conception of the separation of the sky from the earth, was not peculiar to the Hindus, for it prevailed in all parts of the globe; but the period in the history of the country arrived when the priests succeeded in transforming the primitive worship of the powers of nature, into a highly artificial system of rites and sacrifices.

The Vedic deities were, however, divided according to the elements. The thunderer mounts his throne, and like Jove rides upon the storm cloud and flashes lightning from the darkened sky. Varuna is the god of the sky, as well as of the ocean. Agni is the god of fire, the light of the sun, and the flashing lightning.

The doctrine of transmigration comes in to relieve the antagonism. Every thought produces either good or evil, and there are various transmigrations of men as the result of their conduct upon the earth. In Persia, the religious system never reached beyond this dualism. Every man is like an egg, there are two halves of him—this half is the earth, and that heaven. The serpent and the tree were the symbols which represented the religious belief. There were personal divinities which ruled over the different elements. The priests did not fail to avail themselves of the religious instincts of the people. They were always intent upon deepening their hold by surrounding their own vocation with a halo of sanctity and divine inspiration. The serpent was a symbol which they used to awaken

\* See "Nineveh and Its Remains," Vol. II., p. 237.

fear, for it symbolized the destroyer. On the other hand, the sun was the reproducer as well as the creator, and was the lord of the universe.

This belief in a dualism, or antagonism rather, between the powers above and the powers below, existed among the Tartar tribes and the Mongol nations, and possibly may have been transmitted to America, but it was a belief which also prevailed among the earliest races in Babylonia. Lenormant has spoken of this. He says: "Nothing was free from this continual struggle between the powers. There were personal spirits distributed throughout all nature, they directed and animated all created beings. These spirits were distributed everywhere: in the heavens, in the earth, and the intermediate regions. Each element was full of them: the earth, the air, the fire and the water. Each celestial body and each terrestrial creature was affected by them. A very distinct and definite personality



FIG. 2 — JUDGMENT BY OSIRIS.

was ascribed to them, yet there is no trace of the idea of a supreme god or of a first principle. There was a good and a bad spirit attached to each celestial body, and even to each element. Thus discord reigned everywhere in the universe."

We read in the epic recital of the descent of Istar into the country whence none return, that it is divided into seven zones, upon the model of the seven planetary spheres, but at the bottom was a spring of water, guarded by the infernal powers with jealous care, with seven doors and seven fastenings. The spring could be reached only by permission of the infernal gods, and he who drank the waters returned in life to the light. The principal entrance to the infernal regions was situated in the west, near a great mountain, opposite to that in the east, where was the cradle of the human race, and where the Babylonian mythology established the assembly of the gods.



The Egyptians seem to have had a clearer idea of the soul, for there are scenes depicted in which certain persons appear before the God Ra. The soul is weighed in the scales, while an advocate pleads for the offender. This scene, however, belongs to a late period in history. A more significant scene is enacted in Babylonia.

Wilkinson says: "Taking a proper view of these things we must not look on water, nor the sea, nor the heavens—simply as Osiris and Isis; nor must we by Typho understand either fire or drought or sea, but in general whatever is bad is to be attributed to Typho, and whatever is good is the operation of Isis and of Osiris."

In the fabulous history of Osiris we may trace a notion common to all nations of a god who in the early ages of their history lived on earth and was their king and instructor and taught the secrets of husbandry and the arts of civilization, but was assailed by the malignant attacks of some monster or enemy of man. This thought is illustrated by the cut, which represents the thoughts of the Egyptians, and needs no other explanation than the pictograph itself can give.

III. This belief in the contest between good and evil; between the upper and the lower world, was not confined to the Eastern continents, but accepted among all nations.

It appears that there was a belief common to all the native tribes of America that their primitive condition was quite different from their present condition, but that there were supernatural beings, some of whom were the sources of evil and plotters of mischief; others were friendly and were the sources of good. The story in reference to their first condition and the locality in which they dwelt varies, for the tribes who dwelt in the regions of the Great Lakes picture their first abode as a land covered with forests and filled with lakes; while those who still dwell among the mountains, think that their first abode was in dark caves, out of which they came and in time reached the surface of the earth and saw the light. Among all the tribes, however, there is a picture of a first world which reminds us of the Garden of Eden as portrayed in the Scriptures, and to a certain extent, the Arcadia of the Greeks. Yet, into this beautiful world there came beings who remind us of the story of Eve and the serpent.

It is unknown how these views came to exist among all the tribes, savage and civilized, but the resemblance to the story given by the Bible is very striking, and conveys the idea that this story was transmitted. If we take the story of the temptation first, we shall find that something similar to it was common on this continent; though the tempter varied in character and appearance; it sometimes consisted of females who were very attractive, and again had the shape of a powerful chief, and one who plotted mischief against the one who was ruling. The evil comes into the midst of happiness, and mischief ap-

pears where there had been before, innocence and security.

The story of Hiawatha also reminds us of the story contained in Genesis, for Atortaho is always pictured as seated, but with his head covered with hissing serpents, but Hiawatha is represented as suffering many things but always seeking peace for his people.

There are myths which have to do with naiads and maidens, who are supposed to dwell in caves beneath the water, and to come forth at times to entice braves and heroes to their habitation. One story runs as follows: There were seven chiefs who were hunters and lived together in a forest beside a beautiful lake. They lived in seven white tents and were surrounded by the beauties of nature. One of their number, however, mysteriously disappeared. It was not known what became of him for a long time. The chiefs finally searched for him, and found that there was a maid who dwelt in a cave beneath the



FIG. 3 — ATOTARHO, THE PLOTTER OF EVIL

lake. This maid came up when the chiefs were watching. She had a white silver shield for a breast plate, and her hair fell gracefully over her shoulders. She was surrounded by a fleecy white cloud, which swept over the surface of the water, and she came near to where the chieftains were standing. The chiefs persuaded her to allow their companion to come to the surface and be with them again. She consented, but when the chief who had disappeared reached the shore, he fell dead, and only a heap of bones remained upon the sand. The maiden then returned to her abode in the cave beneath the waters, but as she went, she was changed into a serpent, and the motion of her body was like that of a serpent making its way through the water.

The same view of the serpent as a tempter is also found among the partially civilized tribes, the Aztecs, but the

tempter, himself, is no longer a serpent, but is a culture hero, or a personal divinity, who served as king of the people, and yet was personified as the god of war and of death, named Tezcatlipoca.

The story of the temptation often assumes another shape, and comes from the lower nature, and the story itself gives reality and personality to the lusts and passions which lurk in every human being; while, on the other hand, the higher purposes and the better hopes are represented by certain divinities whose names are familiar. It sometimes seems strange that the conception of the natives is so similar to that which we ourselves possess, but such is the case, also, when we study the mythology of the Egyptians and Babylonians, for the so-called sacred books of the heathen are not so utterly unlike the Scriptures as some have imagined. Certainly one who reads about the Fair God and his patience and innocence, while suffering from the dark plots of his

enemy, who is the god of death, will realize how strong and pervasive is this conception of the difference between good and evil, innocence and guilt. This diversity of character is illustrated by the divinities which were symbolized in the Vatican Codex. Those which were associated with the tree are apparently benefactors; for they have friendly attitudes, and are looking upward toward the branches on which birds are perched; but beneath the tree may be seen the crotalus jaw, giving the idea that there is a serpent lurking beneath. This corresponds very closely to the Scandinavian method of representing Igdrasil, the world tree, for the serpents are



Fig. 4.—TREE AND SERPENT.

below the tree, but the rainbow is above. The myth also represents the squirrel as leaping among the branches.

It is worthy of notice that the American mythology corresponds with the Scandinavian in this respect, for there are personal divinities that are gods of light and warmth, and preside over plenty and fertility and reproduction. This is quite markedly the case with Quetzalcoatl. His land and city were the homes of abundance; his people, the Toltecs, were skilled in all arts, all of which they had been taught by Quetzalcoatl, himself, as the promoter of fertility in the vegetable world. He was the genius of reproduction and the human race. The ceremonies of marriage among the Aztecs were attributed to him. His connection with the reproductive principle seems to

indicate his character. The astrological signs which were supposed to control the different parts of the human body indicate that in his function as god of reproduction Quetzatlicoatl may have stood in some relation to phallic rites. His character as a patron of arts, the cultivator of peaceful intercourse among men, would naturally lend itself to this opinion. There is another view, which is still more important, for it shows that the same idea of the future prevailed among the people whom we think of as idolaters and as lacking in the fundamental ideas of religion. Quetzatlicoatl, who was the Fair God, was plotted against by Tezcatlipoca, the god of death; he voluntarily gave up his throne, and took his departure. He floated out to sea, on his wizard raft of serpent skins, and disappeared. It was unknown whether his body had perished, or his soul had mounted to the morning star. The wise men were not agreed, but the universal opinion was that he was gone but would return. He was not dead; he had built mansions underground, the abode of the dead, through whose gloomy corridors one could reach the habitation of the sun and the happy land. He was represented by a statue in a reclining position, signifying that he was absent, as one who lays him down to sleep, but when he should awake from that dream of absence, he should arise again to rule the land.

IV. There is another view of this subject which brings us into the study of the personal divinities in America, or the so-called culture heroes, and their resemblance to the divinities which were worshipped in the ancient world, in Babylonia, Egypt, and India. These divinities were supposed to superintend the operations of nature, but were personified and were worshipped as if they were personal gods. Temples were erected to them, and symbols which are suggestive of their character were sculptured upon their façades. These temples were generally placed upon the summit of pyramids, and in this respect resemble those of Babylonia, and, to a certain extent, those of India, and even of China.

It is very remarkable that the form of the serpent is everywhere present in the architecture of this region; and, in fact, is so prominent that we must conclude that it was a symbol of the divinity. No explanation of these symbols has yet been given that clears up the problem or satisfies us in reference to the system which prevailed. This, however, may be considered as a safe hypothesis. The gods of the Aztecs, Nahuas, and ancient Mayas, as well as those of the Quichuas and Peruvians, were personifications of the Nature powers, and really represented the various elements—fire, water, air, earth, and sky. They seem to be supernatural beings and their representations were calculated to awaken and increase the sense of the supernatural. It is true that there were many personal attributes ascribed to them, which sometimes made them so attractive as to win our admiration. It would seem that these ancient peo-

ple, who have been regarded as only partially civilized, often had an exalted idea of their gods. Yet, there was a great diversity in those gods, for some of them are portrayed as cruel monsters and full of every attribute which would make them abhorred; while others might be regarded as models of character.

The fact that the symbol of the serpent, the cross and the tree are closely associated with the images of these personal divinities, suggests the idea that it was through a process of evolution, possibly, that they came into existence, or, at least, the conception of them as personal beings arose. This idea is strengthened by the study of the codices and the glyphs contained in them, and is strengthened also by the study of the human figures. The serpent symbol is frequently associated with human forms, but their attitudes are suggestive of a secondary meaning. The serpent, with a human form issuing from its mouth, was sculptured on the façades of the palaces of the Mayas, and is very significant, as it symbolizes the elements as well as the gods, but frequently contrasted with one another.

Mr. J. Walter Fewkes has given a number of drawings of one personal divinity, which is represented in the cut. His theory is that the figures represent the sun god. These figures have been identified with Itzamna, who was a personal divinity, and is also symbolized by the Tree of Life in the *Tableau des Bacabs*. Such was the opinion of Dr. Brinton. It would seem also, that this was the god of growth, for we see in one figure that the god is holding a kernel of corn which is already sprouting. In another, the same god is reaching his hand down into the vase which contains the stores. In still another, the same god holds a torch in his hands.



Fig. 5.—NATURE GODS OF THE MAYAS.

on his skirt and a serpent over his head. The figure L is pictured as armed and in a warlike attitude; in figure M a black god seems to be engaged in making paint or twisting the fire-drill. Figure O represents a goddess distinguished by the wrinkles of age, watching a vase which rests upon a fire. Figure P is said to be the frog god, having the club-shaped fingers of the frog.

Figure I is a bird, the moan bird, a member of the pelican family. Fig. 2 is a personification of Kukulcan, the feathered serpent. Fig. 3 has the shape of a dog, the dog is a lightning beast and represents the death god. Fig. 4 is the vulture; this bird of prey is often pictured as fighting a serpent, or as eating the eye of a human sacrifice. Fig. 5 is a jaguar which has a mythological significance.

The god B in Fig. 5, is a universal deity, to whom the most varied elements, natural phenomena and activities are subject. He is represented with different attributes and symbols of power, with torches in his hands, sitting in the water and on the water, standing in the rain, riding in a canoe, enthroned on the clouds, seated on a cross-shaped tree, associated with the four points of the compass. He is seen planting kernels of maize; on a journey, with a staff in his hand and a bundle on his back, but is opposed by the serpent, who is in the act of devouring him; or, he is rising up out of the serpent's jaw. All the pictures are meant to typify his abode in the air, above rain, storm, and death-bringing clouds. The symbols about him are suggestive, for they seem to represent the cardinal points; the different colors, yellow, red, white and black; the different elements, earth, fire, water and air, and different personal attributes; and the most significant fact is, that he is seen standing beside a tree in the shape of a cross, which has the serpent with its crotalus jaw beneath its feet. The conclusion is that he represents the god of life, while the serpent represents the god of death.

We do not recognize in these any of the elements which are contained in the story given by the Scriptures, for there is no reference to the Creation, or the Temptation, or even to the Flood, but we find the serpent as a deity having a mythological form, used chiefly as the symbol of water and time, and sometimes as the head of a god, and we learn that there was a great difference in the character of the gods represented by the figures. Some of them seem to be personifications of evil and requiring human sacrifices; while others seem to be personifications of goodness, and were the sources of nearly every blessing to the people.

Dr. Seler thinks that this god represents Itzamna, and forms an important component in the hieroglyphics which refer to gods of light and prosperity, but is completely absent from those relating to the gods of hostile power and death.

Schelhas has shown that the god D has an appendage to the chin comparable to the beard.

A goddess is also found in the codices, who is identified by Brinton as the Evening Star, also as Mother Earth, source of life, ancestors of the race. This goddess is associated in

several pictures with the god D, who was the god of vegetation. Dr. Brinton also recognized the two figures in the *Tableau des Bacabs* as representing the earth mother and the sun god, who is the father, and makes these to represent our first parents.

Another item is worthy of notice. We find a house represented, and the same god seated in the house, while another figure represents the column and the god standing by. Still another figure has the god seated, but in front of him is the symbol of falling rain, personified in the shape of a bound mummy. The representation by

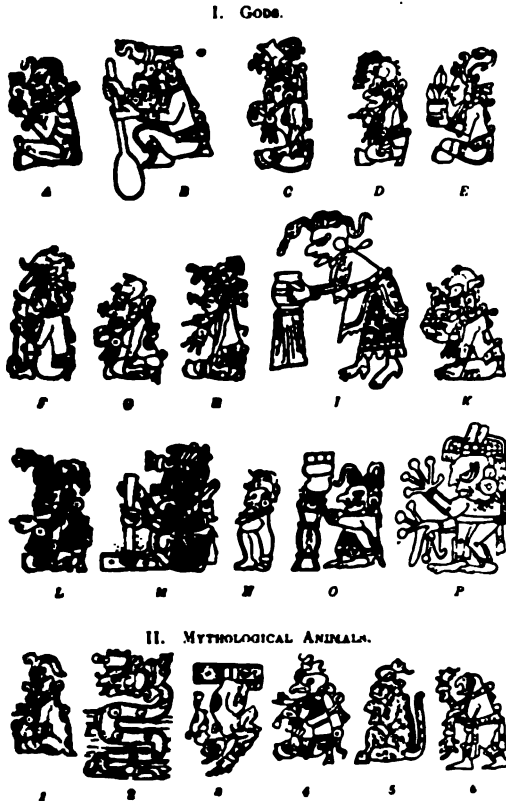


Fig. 6.—PERSONAL GODS AND ANIMAL FIGURES.

Schelhas of the different gods is given in Fig. 6. In the upper part of the cut sixteen different human figures marked with the letters of the alphabet appear. In the lower part there are six figures representing mythological animals, designated by the numerals 1, 2, 3, 4, 5 and 6. It will be noticed that in the figures different activities are represented. In one case the god B has an oar in his hand. In another, a goddess (E) has a growing plant. In still another, a god (I) holds a vase in his hand, has cross-bones

on his skirt and a serpent over his head. The figure L is pictured as armed and in a warlike attitude; in figure M a black god seems to be engaged in making paint or twisting the fire-drill. Figure O represents a goddess distinguished by the wrinkles of age, watching a vase which rests upon a fire. Figure P is said to be the frog god, having the club-shaped fingers of the frog.

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## ASIATIC IDEAS AMONG THE AMERICAN INDIANS.

### PART I.

BY C. STANILAND WAKE.

In the early centuries of the Christian era, everything relating to the religious system associated with the name of Zoroaster was eagerly sought after by the philosophers of the Western World. The Neo-Platonists and the Gnostics were largely indebted to the teachings of the Persian Sage, as was the faith newly-born on Judean soil, Christianity itself. The resemblance between Christianity and Mazdaism, as the religion of the old Persian empire is usually termed, was, indeed, so close that their followers were sure to come into conflict when the younger faith had taken deeper root. The Persian religion, under the name of Mithraism, spread rapidly throughout the Roman Empire, which was destined to become the prize of the victor. In the meantime Christianity had been establishing itself as a personal spiritual, rather than a cosmical opponent of evil, and its rival was ultimately overthrown and soon disappeared from the scene.

Mr. James Darmesteter, the translator of the Zend-Avesta, states in his Introduction to this remarkable work, that the main features of Mazdian belief are "the existence of two principles, a good and an evil one, Ormuzd and Ahriman, the antithetical creation of two supreme powers, the division of all the beings in nature into two corresponding classes, the limited operation of the world, the end of the struggle between Ormuzd and Ahriman by the defeat and destruction of the evil principle, the resurrection of the dead and the everlasting life." Of these dogmas, that of the division into two opposing classes of the objects of nature, is the only one met with in Christian teaching. It is a mistake, says Darmesteter, to suppose that the religion of Zoroaster was a protest against the religion of the Hindu Vedas, and that it consigned the older gods to the infernal regions. Far from this, "the gods, the ideas, and the worship of Mazdaism are shown to emanate directly from the old religion, and have nothing more of a reaction against it than Zend has against Sanskrit." The Zend-Avesta was originally the sacred book of the Magi, or Median priests, to which class Zoroaster belonged. They appear to have taken their ideas from the same source as that from which the Indian Rishis derived their religious ideas. But the monotheistic and dualistic notions which they had in common originally slowly disappeared from Indian thought, while Mazdaism clung strongly and equally to both ideas and pushed them to an extreme. The original sky god Varuna gave place in India

first to Indra, the god of storm, and then to "a new mystic king Prayer or Brahman." In Persia, on the other hand, Ahura Mazda, who was the lord of the circle of the heavens, having the sun as his eye, asserted his supremacy and the other gods became his creatures. Originally regarded as seven-fold, probably as lord of the seven planets, whose deities were known as Amesha Spentas, "the undying and well-doing ones," Ahura Mazda ultimately became the father of the Amesha Spentas. These correspond to the Hindu Adityas, "the infinite ones," who became identified with the sun and were increased to twelve in number.

In Persia the change indicated occurred not later than, according to Darmesteter, the fourth century B. C., and it was accompanied by the development of the idea of "Boundless Time," Travakarona, who became the Supreme Being of the Persian cult. There emerged also another being, one who was destined to occupy a most important position in the Western World, Mithra, the Friend, who was the god of the heavenly light. Before explaining the nature of Mithraism, reference should be made to some other features of the Zoroastrian faith. The early Indo-Iranians worshipped the Pitris, that is, the souls of the departed. In Iran the worship of the Pitris gave place to that of the Fravashis, or protecting spirits. The Fravashi, says Darmesteter, "was independent of the circumstances of life or death, an immortal part of the individual which existed before man and outlived him. Not only was man endowed with a Fravashi, but gods too, and the sky, fire, water and plants." Moreover, all the beings in nature are arranged in classes, each of which has a chief or *ratu* above it. Not only every class of animals but stars, men and gods also have their *ratus*, who are Tistrya (Siruis), Zoroaster and Ahura respectively. Finally, the elements, earth, fire and water, were always considered sacred by the Magians. Hence, they objected to the burial or the burning of the dead, and cremation was a capital offense, but it was not until Mazdaism became the religion of the state, under the Sassanians, that burial in the earth was discontinued.

We will return now to Mithra, the god of heavenly light. This deity was thought to dwell in the middle zone, lying between heaven and hell, and hence he was identified with the sun. But, as Professor Franz Cumont points out in his great work on the "Mithraic Mysteries,"\* "this middle position was not exclusively a position in space; it was also invested with an important moral significance. Mithra was the 'Mediator' between the unapproachable and unknowable god that reigned in the ethereal spheres and the human race that struggled and suffered here below." This function appears to have been derived from the Babylonian Sun God, Shamash

\* See the Translation of extracts from this work published by the Open Court Publishing Company, Chicago.

the branches of a fig tree, and detaching the fruit from the tree with the aid of his knife, he ate of it, and stripping it of its leaves he made himself garments. Thus equipped for the battle, he was able henceforward to measure his strength with the other powers that peopled the marvellous world into which he had entered. For, although the shepherds were pasturing their flocks when he came, all these came to pass before there are men on earth." Mithra first overcomes the solar deity, but then enters into an alliance with him. He has a combat with the primeval bull, the first being created by Ormuzd, which he captures after a severe struggle and drags backwards over many obstacles to his cave. The bull escapes, thereupon the sun sends his messenger, the raven, to Mithra with a command to kill the bull. Mithra obeys, and accompanied by his dog overtakes the bull near the entrance of the cave, and seizing it by the nostrils he plunges his knife into its flank. Then, as says Professor Cumont, "came an extraordinary prodigy to pass. From the body of the moribund victim sprang all the useful herbs and plants that cover the earth with their verdure. From the spinal cord of the animal sprang the wheat that gives us our bread, and from its blood the vine that produces the sacred drink of the Mysteries. In vain did the Evil Spirit launch forth his unclean demons against the anguish-wrung animal, in order to poison in it the very sources of life; the scorpion, the ant and the serpent strove in vain to consume the genital parts and to drink the blood of the prolific quadruped; but they were powerless to impede the miracle that was enacting. The seed of the bull gathered and purified by the moon, produced all the different species of useful animals, and its soul, under the protection of the dog, the faithful companion of Mithra, ascended into the celestial spheres above, where, receiving the honors of divinity, it became, under the name of Sylvanus, the guardian of herds."

When the first man and woman were created by Ormuzd Mithra was appointed their guardian. Ahriman attempted to destroy the human race by pestilence and drought but he was foiled by Mithra, who discharged his arrows against a precipitous rock, from whence water abundantly flowed. The race, all but one man, who saved himself and his cattle in a boat, was destroyed by a deluge. Afterwards the world was devastated by a great conflagration, but thenceforth "the human race was permitted to wax great and multiply in peace." Having completed his work on earth, Mithra was carried in the chariot of the sun across the ocean, which tried to engulf him on the way, and finally took up his abode in heaven. Mithra still protects those who maintain the conflict with Ahriman and his emissaries. Professor Cumont remarks that the ancient Persian religion inculcated the necessity of perfect purity and enforced the practice of frequent lustrations and ablutions for the purpose of washing away sins. The worshippers of

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Mithra acted on the same principles and looked favorably on absolute continence and abstinence from certain foods. As Mithraism was a religion of soldiers, it "exalted the military virtues above all others," but resistance to sensuality was one of its chief features. "As the god of armies," says Professor Cumont, "Mithra caused his protégés to triumph over their barbarous adversaries, and likewise in the moral realm he gave them victory over the instincts of evil, inspired by the Spirit of Falsehood, and he assured them salvation, both in this world and in that to come."

At the first blush it may seem absurd to suppose that these Mazdaic or Mithraic ideas are traceable in the stories current among the Indians of the American continent. But when such stories are considered by the light of those ideas, the incidents embodied in them assume such a character that the apparent absurdity vanishes. In fact those incidents then acquire a coherency which otherwise they do not possess.

We have seen that Mazdaism was originally dualistic, recognizing not only the good god Ahura-Mazda, but also the evil deity Ahriman, who created the realm of darkness, as his opponent had created the world of light. Afterwards another principle was introduced which became the Supreme Being, under the name of Tvarakarena, "Time without Bounds." This development is supposed to have taken place through the influence of the Chaldeans of Babylonia. Similarly the "red men" of America had not before their contact with the white people recognized a Supreme Deity. Capt. W. P. Clark, the author of "The Indian Sign Language," states that the name for God is usually given as the Great Mystery or Medicine Chief, or Great White Medicine Chief above. On this name Captain Clark, after remarking how difficult it is to get any correct idea of the meaning of what the interpreters call the Great Spirit, affirms that there is no clue in the vocal word, but that it is given by the gesture. He says: "It is *the White man's god*, and a close investigation into such religious ceremonies as have been preserved from the corroding influences of time and the alterations of our own beliefs, leads me to assert that the Indians were limited pantheists—if I may use the expression as meaning that they did not believe that the universe, taken as a whole, was God, but everything in the world had its 'spiritual essence' made manifest in the forces and laws of nature. They were also limited polythesists, in that they deified the oldest people of their tribe whom tradition gave any account of. These two were united, in most cases, by the shadow, hardly the substance, of fetichism. . . The belief of the Indians, though something like that of the ancient Greeks, had not crystallized into such shape that names were given for a definite number of superior, and an indefinite number of inferior gods, but the forces of nature worked for them good or evil; that is, good luck or bad luck." In answer to Captain

Clark's inquiry of a very intelligent Indian why he made the sign for a white god in the heavens, he replied: "Long ago my people had two gods above to whom we prayed, one was in the north, who was the god of the snow and cold winds, as well as of the large game; the other, the god of the warm sunshine and growing grass, was in the south, where all the birds go in winter. The white people came among us, scattering at first, and then like a flood; they drove away our game in the name of God, who was above; lied to us in His name, robbed us of our country in His name, and, I think, He must be a White God."

We have here an explanation, doubtless, of the fact that so many of the Indian tribes apply to the white people the name of the being who embodies the idea of evil in nature. At the same time, the northern god of the snow would naturally be white, if any color were assigned to him. The evil, sensual being whom the Arapaho call Nihancan was regarded as light colored, and his name is now applied to the white people. Under one aspect Nihancan is the Creator, but he stands in opposition to the Creator, or Man-Above, of some Indian legends, whose desire to make man immortal was overruled by Nihancan, who declared that man must die. These two creative beings constitute a duality such as that of the powers of good and evil, or light and darkness, of Persian mythology. Here, however, the god of darkness and death is finally conquered, whereas among the American Indians the result of change has been different. In some cases the character of the evil being has become modified for the better, and he has been adopted as the actual Creator; while in other cases the white race has been given the name of the evil being, and the white man's God has been taken as the Supreme Deity of the Indian. This strange result has been brought about probably through the identification of good and evil with luck and ill-luck. The white people are seen to be lucky, inasmuch as they have been able to dispossess the natives of their land, and the latter think, therefore, that the white man's God must be the most powerful, and they have adopted him in the hope that by so doing they will have good luck.

As the Great Medicine, the good god of the Indian answers somewhat to Mithra, who overcame all the opposing powers of the terrestrial world, but this may be reserved until after we have considered several other points of resemblance between Persian and native American ideas. In addition to the seven gods or spirit beings of whom Ormuzd was the chief, and who may, perhaps, be represented by the seven brothers of Arapaho story, the Persians revered certain beings called Fravashis. These we have seen to have been derived from the Pitris or ancestors of the Aryan race, but according to Persian belief they were an immortal part of the individual, who existed before him. The Fravashi represented the eternal principle of

everything. Practically the Fravashis are guardian spirits, answering closely to the individual totems of the American Indians. The French historian Lenormant remarks that "stars, animals, men, angels themselves— in one word, every created being had his Fravishi, who was invoked in prayers and sacrifices, and was the invisible protector who watched over the being to whom he was attached." This conception is a modification of that which regarded the Fravashis as the Pitris or ancestors of the race.\* The latter view agrees rather with the tribal totemism of the American Indian, as distinguished from that of the individual, whose own protecting totem is analogous to the later form of Fravashi, both having a common root but developing along different lines. There are grounds for believing that the American tribal totems were originally only two, and that these were representative of light and darkness, which would point to a connection with the cosmogonical ideas of the ancient Persian cult. This notion is not so strange as it may seem, considering the fact that some of the aborigines of Australia have a similar totemic dualism. As pointed out by the Rev. Lorimer Fison, not only mankind, but the whole universe is classified by them into two great divisions, which answer on the whole to the opposing realms of light and darkness.

The division of natural objects into classes, each of which has its own leader, which was a feature of the Zoroastrian system, is not definitely recognized in the Indian stories. The distinction between men and animals is more in form than in mind, and the formal distinction does not prevent men and animals, particularly the buffalo, intermarrying and having offspring. Among the animals there would seem to be three leaders, one for each of the terrestrial divisions, earth, water and air. Thus, the buffalo takes the lead among land animals, as shown by its giving mankind knowledge of the ceremonial lodges and their rites. In the water, the Water-Monster is, according to an Arapaho story, at the head of the animal lodge, in which each kind of animal is represented with its particular medicine. The eagle, or thunderbird, is the most powerful among the feathered creatures, and appears to rule the atmosphere as the buffalo does the land. The tree, however, sometimes successfully opposes the buffalo, overcoming even the leader Old Bull, but what kind of tree does not appear. In the strange Arapaho story of the young men becoming women and then men again, the change takes place under some

\* In his interesting account of "The New Fire Ceremony at Walpi," Dr. J. Walter Fewkes refers to the Hopi rite of offering prayers for "rain, health and abundant harvests" on the site of Old Walpi, below which the "wise old men," or early Hopi ancestors are supposed to live. A curious helmet used in the Fire Ceremony, and figured by Dr. Fewkes, has a certain resemblance to the old Persian headress or Phrygian cap mentioned above as worn by Mithra. See *American Anthropologist*, N. S., No. 2, 1900, page 137.

cottonwood trees,\* which are credited with mysterious power. The Porcupine Moon carries the woman to the sky by the extension of a cottonwood tree. The first trees created were cottonwood trees, and the poles used in the erection of the Offerings Lodge for the Sun Dance Ceremony of the Arapaho are taken from a grove of cottonwood trees. Apart from such facts, however, there is nothing to show the superiority of any particular tree over the others. The only head of the human class recognized by the Arapaho and allied stories would seem to be the Creator, who is spoken of as the Man with the Flat-Pipe, or the Father. Man-Above, who is referred to as a great and good medicine man, and would thus correspond to Zoroaster or the Persian human *ratu* or leader.

With reference to the stars, the Creation myth given by Dr. G. A. Dorsey in his "Arapaho Sun Dance," has the following: "After the Wheel was nicely shaped, this man in the usual method, painted it, and placed the Four-Old-Men at the four cardinal points. Not only were these Old-Men being located on the Wheel, but also the morning star (cross); a collection of stars sitting together, perhaps the Pleiades; the evening star (Lone Star); chair of stars, seven buffalo bulls; five stars called a 'hand,' and a chain of stars, which is the lance; a circular group of seven stars overhead, called the 'old-camp'; the sun, moon, and Milky Way." In the story of "Little Star," given in the "Arapaho Sun Dance," Little Star is said to be the child of the sun and moon, whom he follows. In one place he is called Lone Star, the evening star. But he is said also to become the morning star or cross, and owing to the significance of the myth in relation to the Sun Dance possibly he may be regarded by the Indians as the leader of the stars.

There is nothing to show that the American Indian of the west, at all events, ascribes any specially sacred character to the four elements, so-called, earth, water, air and fire, although they are all connected more or less closely with the native religious ceremonies. Nevertheless, there is an important feature common to the legendary stories of the American tribes, which is indirectly connected with the notion of four elements. It is the frequent reference to the number four, which is almost entirely restricted to inanimate objects, as the number seven is to inanimate objects. The fundamental idea in connection with the former is that of the four directions, usually north, south, east and west. Dr. Dorsey, in "The Arapaho Sun Dance," after referring to the Four-Old-Men as gods of the four world quarters, states that he was told by a priest, that "the Four-Old-Men are Summer, Winter, Day and Night, who though they travel in single file, yet are considered

\* Possibly there may be a reference in this story to the hermaphroditism of the first human being, who, according to Iranian legend, was produced from a tree.



as occupying the four cardinal points." He adds, that "according to direction and the Arapaho color scheme, day and summer are the southeast and southwest, respectively, and are black in color; while winter and night are the northwest and northeast, respectively, and are red in color." With many other tribes each direction has its own color, as with the Navaho, who have two color systems, of which one is generally applied to lucky places above ground, the other to places underground. Dr. Washington Matthews referring in his "Navaho Legends" to this subject, mentions that in one case the Navaho colors agree very closely with Moki, that is Hopi, symbolism, as stated by Victor Mindeleff, which gives white to the north, blue to the south, red to the east, and yellow to the west. We have in this association of particular colors with the four directions, a point of connection with eastern thought, as appears from what is said by Dr. D. G. Brinton in "The Myths of the New World." After referring to the four gods Bacab, who in Yucatan mythology are supposed to stand one at each corner of the world supporting, "like gigantic caryatides, the overhanging firmament," Dr. Brinton states that they represent respectively the east, north, west and south, each of which was distinguished by a color, east by yellow, south by red, west by black, and north by white. In a note he adds: "Such a dedication of color to the cardinal points is universal in Central Asia. The geographical names of the Red Sea, the Black Sea, the Yellow Sea or Persian Gulf, and the White Sea or Mediterranean, are derived from this association. The cities of China, many of them at least, have their gates which open towards the cardinal points painted of certain colors, and precisely these four, the white, the black, the red and the yellow, are those which in Oriental myth the mountain in the center of Paradise shows to be different cardinal points." Maspero gives as the reason for the predominance of the number four in the religious ceremonies of the ancient Egyptians, that the world is divided into four regions or houses, which correspond to our four cardinal points, and are placed under the protection of different divinities."

We will now consider the legend of Mithra as related by Professor Cumont, to see what light, if any, it throws on the Arapaho stories, as compiled by Dr. George A. Dorsey and Dr. Alfred L. Kroeber. The legend relates in the first place that Mithra was born from a rock. This would imply that the rock was animated, which is not an uncommon case in the Indian stories. Rocks not only move about at will, but they catch game and eat; and even, as in the tale of "Foot-Stuck-Child," they marry women. In these cases the "rocks" are probably really such and not mere stones, but in some other cases it is different. Thus, in the story of "Light-Stone" it is a "small round transparent stone" that is swallowed and becomes a child. This child, after performing various exploits,

was turned into stone, which was so light it could be seen at a distance. In one of the "Found-in-Grass" stories the youthful "hero" is turned into stone through the machinations of his sister-in-law, and people make offerings to this monument when passing. In a note it is stated, that "this changed Found-in-Grass is the symbol of a man watching from the top of a hill, and is called an image (wahasak) of the Supreme Being who has everything in the bag [sacred bundle] for people. The upright figure represents the man, and its body the earth with all its vegetation. This would be a fitting explanation of Mithra and the Rock, which really represents the earth mother. The Persian hero after his supernatural birth, lived in a cave, and sometimes it is said he was born in a cave, which stands for the earth itself. This notion of the underground origin of man is very common in American legends. In that of the Navaho, given at length by Dr. Matthews, there are five worlds one within another. First Man and First Woman had been made in the fourth world by the Mirage People from ears of corn, and they had many descendants. To escape from a deluge caused by the Water-Monster, they climbed through a hole in the sky (of the fourth world), made by the Locust and the Badger, and reached the surface of the fifth world, where they continued to reside.

(To be continued.)

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### PREHISTORIC GLACIERS.

An interesting discovery by Baron Toll of buried glaciers from the Glacial Period on Great Lyakho Islands in New Siberia is noted in *Nature*. These fossil glaciers, as Baron Toll describes them, "are masses of ice, not of river ice, or of ice formed in clefts, but undoubtedly of a glacial ice, dating from the Glacial Period, and covered with more recent layers of soil. As to the mammoth, the rhinoceros, and other extinct mammals, it seems impossible, since the researches of Schmidt, Tcherskiy, Bunge, and Toll, not to accept the last author's conclusion, namely: 'The mammoths and the other contemporary mammals lived on the spots where we now find their relics; they died out owing to a change in the physico-geographical conditions of the region. The bodies of these mammals, which have not died in consequence of some sudden catastrophe, were deposited in a cold region, partly on river terraces, and partly on the shores of lakes and the surfaces of glaciers, and there they were gradually buried in loam. They have been preserved in the same way as have been preserved the masses of ice underneath, owing to a permanent and perhaps increasing cold.

## THE PALACE AT NIPPUR NOT MYCENÆAN BUT HELLENISTIC.

BY ALLAN MARQUAND.

[Reprinted from the *American Journal of Archaeology*, January-March, 1905.]

In the December number of this Journal (1904) Mr. Clarence S. Fisher published an article entitled "The Mycenæan Palace at Nippur." The building in question was discovered in the University of Pennsylvania excavations in 1889-1894, and published by Dr. John P. Peters in the *American Journal of Archaeology* [First Series], Vol. X., 1895, pp. 439 ff., and in his *Nippur*, Second Campaign, 1897, Chapter VI. Dr. Peters for a long time supposed this building to be of late date—"not earlier in any event than the Persian period and probably influenced in the use of columns by Greek art." The discovery of some Cassite tablets outside the palace has, however, changed his opinion and has led him, finally, to assign the palace "somewhere between 1450 and 1250 B. C." A very different opinion is held by Professor Hilprecht (*Explorations in Bible Lands*, 1903, p. 337), who assigns it "without hesitation to the Seleucido-Parthian period, about 250 B. C."

When we consider how little is known of Cassite architecture on the one hand, or of Parthian on the other, and how scanty are the data furnished by the earlier excavations, it is not strange that two Oriental scholars, without literary or epigraphic evidence, should differ in their judgment of architecture by a thousand years.

But now that the excavations have not only enlarged our knowledge of the plan of the building but have furnished us with architectural details of well-defined form and character, we are in a position to judge more securely of the period to which the palace should be assigned. The recent excavations have brought to light some objects apparently Mycenæan, found like the Cassite tablets outside of the palace and on the same level. These appear to have suggested to Mr. Fisher that the palace also is Mycenæan. This hypothesis gained weight with him as he discovered Parthian burials and late Greek objects in the strata above the palace, and he then attempts to prove that the palace is Mycenæan in plan, and that the architectural details must be Mycenæan also.

Into the argument based upon strata we cannot enter here. Inferences based upon the levels where objects are found have proved valueless in so many cases that we needs must have evidence of indubitable superposition, as, for example, when walls are built upon old foundations, before we can feel assured of chronological succession.

The evidence provided by the plan and details of the building can be readily discussed by those who have not visited the site. Mr. Fisher compares the plan with that of Tiryns, pointing out a number of resemblances. Most important of these is the setting of the *megaron* with its *prodomos* behind a peristyle court. This would indeed seem striking if such a plan were specifically Mycenæan. But Greek houses in general followed essentially this disposition to the end of the Hellenistic period. Even the houses of Pompeii differ but little in type. The plan of the palace at Nippur betrays its late origin in the fully developed square peristyle with compound piers at the angles and in the elliptical columns of the *prothyron*. In all the Mycenæan sites thus far excavated, so far as I am aware, no examples have been found of compound piers or of elliptical columns. But in the Hellenistic Agora at Prienne the corner piers are provided with engaged columns to adapt them to the rectangular peristyle, and in the Hellenistic Agora at Pergamon elliptical shafts are still standing. The later history of these Hellenistic inventions may be traced in Oriental as well as in Occidental architecture.

More startling is it to find Mr. Fisher describing the two pedestals at the entrance of the palace as Mycenæan. These pedestals have convex faces of graceful curves, impossible in Mycenæan times, and difficult to parallel in Greek work of the best period. Moreover, their general form and their base and cap mouldings recall well-established Hellenistic types. Here a Lesbian kyma surmounts an ovolo, and we might expect to find a painted leaf-and-dart above the egg-and-dart, as Hellenistic sculptors were wont to carve them upon similarly formed and related mouldings. Mycenæan architects constructed buildings of crude brick and of wood, and made little use of stone except for city walls and for foundations. Mouldings like these have their origin in the decoration of fine stone and marble buildings, and are entirely lacking in Mycenæan architecture.

The columns at Nippur also betray by their forms a non-Mycenæan character. The shafts are described as cylindrical for the lower third, from which point they taper toward the top. This type of shaft may be found in the Hellenistic temple of Apollo at Didyma near Miletus, and in later examples at Pompeii and elsewhere. It was probably adopted because this form suggested the traditional entasis and, at the same time, avoided the difficulties involved in calculating and executing it. The Mycenæan shaft had no such past history and presents no such form. If we may judge of free-standing columns by relief representations, the Mycenæan shaft tapered uniformly and from the top downward.

The capital of the column with its low and slightly projecting echinus has little or no resemblance to the Mycenæan torus capital, and is equally far removed from the early Doric

overhanging echinus. Nor has it the strong echinus of the classic Doric capital. To find analogous forms we must descend to the Hellenistic period, when, as in the Agora at Prienne, the echinus has often a curved profile, not widely overhanging, nor strong and massive, but crowning the shaft like the kymation of the Ionic capital.

We are told that above the palace Dr. Hilprecht has recognized Parthian graves ranging in date from 250 B. C. to 226 A. D. It follows that he must now assign the palace to a date earlier than the earliest of these Parthian graves. But that the palace is, as Mr. Fisher declares, one thousand years earlier than the graves, is refuted by the distinctly Hellenistic forms afforded by the architectural details.



## DEVELOPMENT OF HISTORIC LANDS IN ASIA.

BY WILLIAM E. CURTIS.

[From the Chicago Record-Herald]

Within a few years it will be possible to go from London to Khartum, Egypt, by railway, with ferries across the English Channel, the Bosphorus and the Red Sea. Taking the train in London, you will follow the regular route of the Orient Express through France and southern Germany to Vienna, Budapest, Belgrade and Sofia, to Constantinople. There you will cross the Bosphorus into Turkey in Asia, and, running southeastward to Aleppo, will there take the French line now under construction to Damascus and follow the east bank of the Jordan southward into Arabia, to Mecca. At Jeddah, the seaport of the Holy Land, a ferry will take passengers across the Red Sea to Suakim, Egypt, where they will resume their railway journey via Berber to the ancient and historic city of Khartum at the junction of the Blue and the White Nile. The journey ought not to take more than five or six days, and I have no doubt that through trains will be equipped like those which crossed Siberia before the beginning of the present war.

There are several wide gaps between Constantinople and Jeddah at present, but they are being rapidly closed up. The Turkish government is building from Damascus southward, a French syndicate is building northward from the same point, and a German syndicate, in which French, English, Belgian and Italian capitalists are also interested, is constructing the line from Constantinople to Bagdad, and expects to push it through Persia down to the Persian Gulf, a distance of 1,862 miles from Constantinople. The contractors have promised to complete the road in five years.

The track has already reached Eregil, and the surveyors are now selecting a route across the Taurus Mountains, where

the greatest engineering difficulties have been encountered, and the most costly construction will be necessary.

This road will make accessible to tourists and open to commerce the most interesting country in the world, except the Holy land. It will follow the banks of the Euphrates to the land of Eden, the cradle of the human race, and touch nearly all of the countries associated with Old Testament history. Ur of the Chaldees; the ruins of Babylon, Nineveh, and other most ancient habitations of men will be found among the stations on the time table; and Mesopotamia, which was once the most populous, the most productive and the richest section of the earth's surface, will be reclaimed by the introduction of capital and labor, and the restoration of the irrigation system which was destroyed many centuries ago. For transportation Mesopotamia now depends entirely upon caravans of camels and a few small boats upon the Tigris and the Euphrates, and its commerce is comparatively small. Its area, according to the gazetteers, is 180,000 square miles, and its population about a million and a half, many of them being Bedouin nomads engaged in raising cattle and sheep, with only enough agricultural products to sustain themselves.

Bagdad is the commercial center and has a foreign trade of about \$12,000,000, almost equally divided between imports and exports. The chief exports are wool, carpets, hides, skins, licorice root and mohair; and the imports are cotton goods, refined petroleum, hardware and other necessities of life.

In ancient times the plains and valleys of Mesopotamia produced enormous crops, and are still capable of yielding cotton, rice, maize and other staples to almost any amount. The soil has a wonderful fertility, and has lain idle, accumulating plant nourishment, for nearly 2,000 years. Before its development is possible, however, irrigation systems must be introduced, and the population is so scanty that all forms of labor-saving machinery will be necessary to utilize the productive area to any extent. Last fall the Sultan of Turkey issued an irade authorizing Sir William Wilcocks, late director general of irrigation in Egypt, to examine into the ancient irrigation system along the Tigris and Euphrates rivers, in order to ascertain the cost of their restoration and report upon a general irrigation project for the valleys of both rivers.

## ARCHÆOLOGICAL NOTES.

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**ARCHÆOLOGICAL DISCOVERIES IN SOUTHERN RUSSIA.**—The most important are the gold and other objects from royal tumuli at Stanitza in the Kuban, especially a sword-sheath and a unique battle-axe, elaborately ornamented with motives from Assyrian, Persian, Scythian, and Siberian art, probably of Mesopotamian manufacture and from the seventh to sixth century B. C. Tumuli in Zurowka, in the Government of Kiev, show the Scythian civilization of the fifth and fourth centuries, with many Greek articles, including a dedication to Apollo Delphinus, pottery, bronzes, etc. Gold, silver, bronze and terra-cotta objects of the first and second centuries after Christ are also found in the Kuban region. Horse graves are usually found near the human graves, and in one case thirty horses are buried in a trench encircling the grave.

**THE TEMPLE OF MENTUHOTEP AT DEIR-EL-BAHARI.** At the south of the temple of Hatshepsu, near the speos of Hathor, remains of a temple of the eleventh dynasty have been found. The plan is analogous to that of the great temple of Hatshepsu. The newly found temple is built in terraces, two of which have been discovered. On the upper terrace, which was approached by a ramp through a granite door, the sill of which is still in place, was a hypostyle hall with eight-sided "protodoric" columns. These are all stuccoed and bear the name of King Mentuhotep Nibkherura. The columns are 0.75 m. in diameter and have circular bases. A limestone wall with reliefs surrounds the square hypostyle hall, but before the wall, on the edge of the platform, was a row of square pillars. At each side of the ramp, in front of the retaining wall, was a double row of square pillars. The sculptures found are in general of very good style. The colors are well preserved and bright. The scenes represented are the coronation of Mentuhotep, tributes, and processions of sacred barks or soldiers. Apparently this was a funerary temple. It soon became a cemetery for the nobles of the period. Under the Ramessides it was already used as a quarry.

**THE EXCAVATION OF THE UNIVERSITY OF PENNSYLVANIA AT NIPPUR.**—In the "Transactions of the Department of Archaeology of the University of Pennsylvania," Vol. I., 1904, pp. 67-125, H. V. Hilprecht gives an account of the excavations at Nippur carried on, with interruptions, since 1889 by the University of Pennsylvania. The article, which was originally a lecture, contains little that is strictly new, but gives a connected account of the discoveries. While a great part of the site has been

excavated, much more remains to be done. Walls of buildings and various other remains from 4000 B. C., or earlier, down to post-Christian times have been found. Most important as yet are the great temple of Bêl and the library, from which an immense number of inscribed tablets has been removed.

EXCAVATIONS AT ARGOS, GREECE.—W. Vollgraff has published the first of a series of reports on his excavations at Argos in 1902, 1903 and 1904, describing a Mycenæan necropolis in the Deiras or ravine between the Aspis and Larissa. Eight rock-cut tombs, approached by passages, were cleared, but only one was found un plundered. The site was occupied during the 'geometric' period by a village, and many fragments of geometric pottery were found in the tombs, and in wells. The tombs are described in detail. Their contents were of small importance, though the intact tomb yielded two fine vases, and many little ornaments of gold, bronze and ivory, including an ivory plaque, decorated in relief with a palm-tree and sphinx. In two tombs were vases containing carbonate of lime, which seems to have been used as a disinfectant. One tomb showed plain traces of incineration, and a brief discussion of the evidence, linguistic, ceramic and architectural, leads to the conclusion that survivals of earlier customs may reasonably be expected to occur sporadically in the Mycenæan Age.

• DISCOVERIES IN FRANCE.—The most important discoveries in France in 1903 were at Sens and at Arles, where pieces of ancient sculpture have come to light in demolishing part of the mediæval wall. The bas-reliefs at Sens include a funeral stele with a figure of a man clad in tunic and mantle, a piece of a representation of Venus Anadyomene, which perhaps belonged to the façade of the baths, and a reclining nymph resembling pieces already in the museum. At Arles, enough fragments have been found, supposed to come from an "Arcus Admirabilis" which stood on the Aurelian Way near the bridge over the Rhone, to justify an attempt at restoration. These are portions of a frieze ornamented with scrolls, eagles, garlands, etc., reliefs of a triumphal chariot, fighting warriors, and marine animals, and drums of columns.

THE INDIANS OF ALASKA.—There are more than 25,000 Indians and Eskimos in Alaska, of whom 7,600 are Protestants, 13,735 are under the care of the Greek Church, and about 500 are Catholics. Ten Protestant societies are at work: Presbyterians, Moravians, Episcopalians, Baptists, Congregationalists, Methodists, Quakers, and Swedish Lutherans. The Greek Church receives \$60,000 a year from the Russian Government, and yet it is steadily declining in influence.



## EDITORIAL.

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### STONE RELICS IN CALIFORNIA.

The archaeology of California introduces an important subject, namely, the age of man in America, for a large number of the relics found here came from the gravel-beds and naturally bring up the question of the age of all such relics, whether found here or elsewhere. Originally the opinion was expressed, mainly by the geologists, that the relics and remains that had been discovered belonged to a very ancient period, and possibly were to be assigned to pre-glacial times. The first discovery that gave the basis for this opinion was that of the Calaveras skull. This skull was found in the gravel at the base of Table Mountain, and was shown to Prof. Whitney, who was at the time exploring the region in the interests of geology. It was pronounced by him to be very ancient. A prolonged discussion followed the discovery. Many of the geologists claimed that the horizon indicated a very early date; as early as any that had been assigned to the age of man, though it was supposed that in the valley of the Amiens the traces of man had been discovered which proved that he had appeared in an earlier geological period, and the supposition was that he had been contemporary with many of the extinct animals, such as the mammoth, the mastodon, and the cave bear.

Unfortunately for those who held to the theory that man in America was also very ancient and belonged to the same period, there were no remains of extinct animals found in connection with this skull, and the only evidence of extreme antiquity was that it was found in the gravel at the foot of the mountain. There were no relics of any kind found in association with it, and the result was that no opinion could be formed as to the social status or stage of progress which had been reached by this solitary person, or by his contemporaries.

There arose, however, soon after this find, many reports that stone relics had been found in the gravel-beds of California, some of them at a considerable depth, and these were taken as additional proof that man had existed in America at a very early date; in fact, a date fully as early as was claimed for him, either in Europe or in any other part of the world. There was, however, this inconsistency about the "finds" in the gravel-beds, the articles were too good for the horizon. They consisted of stone ollas and vessels and other articles wrought out of stone, and showed a very considerable advancement in the art of manufacturing, and indicated a stage of

social progress higher than any that had ever been discovered in the same geological horizon. In fact, there was an inconsistency to the archæology of the region, for Neolithic relics were found in what everywhere else would be regarded as Paleolithic surroundings, though no extinct animals were found with them, and no remains in caves which would indicate that genuine cave-dwellers had dwelt in the land and had progressed from the Paleolithic into the Neolithic stage of culture.

A few individuals, who did not see the inconsistency, made a great deal out of the different "finds," and dwelt upon the evidences of the extreme antiquity of the Calaveras man. They claimed that, at the time that this Calaveras skull was deposited in the gravel, Table Mountain was in the midst of a valley with mountains upon either side. Into this valley lava had flowed, covering up the gravel. Subsequent erosion had dissected the valley bottom and had left the lava-capped Table Mountain as a remnant of the former valley filling.

If this were true, it would prove that man in America was older and had appeared earlier than anywhere else in the world, and discoveries in the gravel beds of Europe must sink into insignificance when compared with this. The archæologists were non-plussed, but they waited for other evidence to come in. Here was a skull which when examined gave no evidence of belonging to a lower order of being, but the place in which it was found indicated a marvelous antiquity. There was a little cement or particles of sand and rock adhering to it, which were supposed by some to give evidence of extreme antiquity, but as there were no relics connected with it, the decision must rest upon the shape of the skull alone, and that seemed to indicate that it was a Neolithic man. But if so, then Neolithic man was found in a Paleolithic horizon. It was soon learned that many Neolithic relics had been found in the auriferous gravels of California at varying depths; some as far down as fifteen feet, others near the surface. These relics consisted of ollas and kneading troughs, with rolling-stones. There were also many stone vessels, symmetrical in shape and well finished, having the characteristics which would indicate that they belonged to the Neolithic Age—even to an advanced epoch of that age. It was learned that the same kind of relics were found in great numbers upon the surface; some in the hands of Indians, others were in the hands of the early settlers. They were so abundant that they were used as troughs for watering horses, and their value was hardly appreciated by any one. These facts led the archæologists to the opinion that the evidence did not prove that either the Calaveras skull or the stone relics found in the gravel belonged to Paleolithic man. It was hardly consistent that Neolithic man should have appeared in America at so early a date. This conclusion, however, did not prevent the archæologists from seeking for further evidence.



SMALL MORTARS.  
From Santa Catalina Island.

relics were found with them. This, however, did not prove that

The gravel beds in the valley of the Delaware River were carefully examined, and whatever relics were discovered there, were studied and their shapes discussed. Other relics which had been discovered in wells and gravel beds in Ohio, were brought into notice. The quartz relics which had been discovered by Miss Francis E. Babbitt in the gravels near Little Falls, Minnesota, were put on exhibition before the American Association and their shapes discussed. The archæologists were divided with reference to the evidence which came before them. Some held the opinion that the relics found in the gravel beds of various localities proved the extreme antiquity of man in America; others held that there were accidental causes at work, that might have buried the relics beneath the surface, but neither the shapes of the relics themselves, nor their position, proved that Paleolithic man had ever existed upon the continent.

There was one fact which had great influence over the minds of some archæologists. No bones of extinct animals had been found in the gravel beds in connection with the relics, though in a few localities the bones of such extinct animals as the mammoth and mastodon had been buried in the peat swamps, and some claimed that arrow-heads and stone

Paleolithic man as such had ever existed on the continent, though it indicated that certain animals had survived into the Neolithic Age, and had been found in the swamps and slain by the hunters. The evidence, however, was not conclusive, for no thoroughly scientific man had been present at the time of the discovery and had testified for a certainty that the relics were actually associated with the remains. The archæologists were somewhat divided. Prof. F. W. Putnam of the Peabody Museum, Cambridge, Mass., had for many months kept competent men faithfully at work in opening trenches in the Delaware Valley. Prof. G. Frederick Wright, more of a geologist than an archæologist, sought for such evidence as was presented by trenches and wells, as well as that found in the gravels. The matter was thoroughly discussed at the meeting of the American Association in Philadelphia. The archæologists were not satisfied with this, but sought for evidence in other localities. Various parties were sent to examine the caves and rock-shelters and other places where Paleolithic man, if he existed at all in America, would be likely to make his abode.

In 1893 Henry C. Mercer of the Department of American and Prehistoric Archæology at the University of Pennsylvania began the exploration of Durham Cave, not far from the Delaware River. This was found to be a "cave-shelter." Entrance to it was twenty-five to thirty feet higher than any known freshet mark. Mr. H. D. Rogers, state geologist, had found in 1856 numerous human implements associated with animal bones, and had given the testimony that this cave was found many years ago to contain some interesting fossil bones. Mr. Mercer, however, after a thorough examination of the cave floor, reported that the "scanty remains of animals, scattered in it by whatever agencies, represented modern species and suggested no new estimate for antiquity.

"\* \* \* For the geological antiquity of man we had gathered no proof. The unfossilized bones, not more venerable in appearance than those found by me in Indian midden heaps on the Ohio and Tennessee rivers, were with one exception those of still existing animals, and indicated a comparatively modern date for the presence of any human cave visitor, who after eating their flesh had cast them aside. On the other hand the investigation had supplied paleontology with evidence of value in the discovery of the bones of the extinct peccary mingled with the remains of still existing animals, if not with the contemporary of Indian cookery. \* \* \* For the two sciences, it (the peccary) constitutes the meeting ground, since an earlier fauna perished in it, and in it man appeared coming from an undetermined direction, widening the sphere of his existence in a way as yet unexplained and bearing a still unknown relation to extinct animals. \* \* As in the case of the sloth of the Big Bone Cave, Tennessee, as with the

tapir and mylodon at the Lookout Cavern (Penn.), as with the superficial mammoth remains at Big Bone Lick, or as evidenced in the Indian picture-writing known as the Lenape Stone, they present us with a reason for supposing that in some cases, at least, the process of extinction was gradual, and that not a few representatives of the more ancient epoch survived their fellows."\*

This left the question as to Paleolithic man in America in uncertainty. Exploration was not neglected, but was taken up by other parties. Mr. W. H. Holmes, who had been con-



MORTAR AND PESTLE IN USE AMONG THE TULARE INDIANS.

Diameter, 10 inches.

nected with the Hayden Survey and had become noted through his remarkable skill with the pencil in depicting scenery and for his power in describing the ruins, found in the Mancos Cañon and other localities in Arizona and New Mexico, took up the subject. He was now connected with the Smithsonian Institution, and with others made a careful examination of the gravel beds in the valley of the Delaware, and after-

\* See "Exploration of Durham Cave in 1893," by Henry C. Mercer. Reprinted from Publications of University of Pennsylvania, Vol. VI. Boston: Ginn & Co., 1897.

ward visited the region in which the relics described by Miss Babbitt had been found, and wrote a pamphlet upon the subject. He concluded that these flaked specimens of quartz which had been scattered over the surface had been buried by accidental causes, such as the rotting of large roots of trees and by floods, and gave no evidence of the extreme antiquity of man. He also maintained that the "turtle backs" so called and other rude forms discovered in various localities may have been rejects from Indian workshops, and had been buried by natural causes, and could not be classed with Paleolithic relics. He maintained that these rejects from the workshops "tell of themselves no story whatsoever save that of the oft repeated failure of the aboriginal blade-maker in his struggle with refractory stones."

Mr. Holmes also examined an ancient quarry in Indian Territory and had found that the "products of accidental fracture are often fantastic, and an imaginative people would naturally be led into the elaboration of fanciful objects." The age of the shops was not greater than many of the oldest trees which are still growing. Flint implements and fossil remains were discovered by Mr. Holmes in a spring at Afton, Indian Territory. The spring was cleaned out and about four feet from the surface of the ground, sand and fine gravel were found, which contained the teeth of small mammals and an occasional mammoth's tooth and some flint implements. Further excavation brought to light the head of a buffalo, antlers and bones of two bear, additional bones of deer, buffalo, elk and wolf, and occasional teeth of a horse along with the teeth of the mammoth.

The most important work which Mr. Holmes did after examining the Table Mountain, where the Calaveras skull was found, was that of studying the gravel beds of California and the stone relics exhumed from them. The following is the conclusion which he reached:

"In considering the archæology of a great region like California, it is proper that the present aborigines and their culture should be studied, and the knowledge thus acquired utilized in discussing the prehistoric monuments and artifacts of the region. To-day there are remnants of many tribes in California, at least twenty separate linguistic stocks being represented, a really marvelous diversity in a province which, however extensive (some 300 by 800 miles in extent), is not separated into very well-defined areas by orographic or other barriers.

"We observe, also, that in its ensemble Californian culture is sharply marked off even from that of most of the neighboring peoples, as, for example, the Pueblos, the Mound-Builders and the Mexicans. Art in stone, upon which archæology must largely depend, is practically uniform at all points in the California province, differences being due largely to variations in

local resources. The absence of certain forms of implements and utensils common elsewhere, is especially noteworthy. There are no grooved axes\* and no cels, past or present. Sculpture of life forms is almost wholly absent, and building in stone was and is unknown. At the same time many of the classes of artifacts found in California are peculiar to the region. The mortar and the pestle are the most notable features of the domestic outfit of the coast, and though, in one form or another, present in many sections of America, are nowhere so prevalent and so varied in shape. The grinding plate and muller are almost equally numerous, and it is probably to



STONE MEALING PLATES, ORO FLAT †

the acorn that the region owes the remarkable development of these utensils.

"Simultaneously with the development of the mortar and grinding plate there grew up the art of olla or stone vessel making, and the discovery of extensive deposits of soapstone on the far-away island of Santa Catalina led to a new and distinctive group of artifacts confined to the channel islands and the neighboring coastal districts.

\* See "Anthropological Studies in California," by W. H. Holmes, from the Report of the U. S. National Museum for 1900, with fifty plates. Washington, 1902.

† The stone implements represented in the cuts were found in 1854, at a depth of gold-bearing flats, about ten feet below the surface, near Oro Flat.

"The most notable peculiarity is the rarity of earthenware. The few rude earthen vases found in the Tulare region and elsewhere are probably mainly of recent origin. Utensils of stone and wood occupied the field covered by pottery in other sections, and basketry grew into unexampled importance. Clay existed everywhere in plenty, but the people seemed slow to discover its use in the arts. It has not yet usurped the place of skin, bark, and wood in vessel making, although neighboring provinces on the east and south have been potters for many centuries."

Mr. Holmes visited localities where soapstone had been mined, one of which had been cultivated apparently for several years. He says: "It was soon discovered that the spot had been extensively occupied by the native people; for a dozen milling stones, thirty hand stones and pestles and many minor relics, mainly arrows and spear points, were collected."

At another place hand stones, consisting of several rather rude shapes of ovoid and cylindrical stones, and a small oblong stone used as a pestle were found. The fact that some of the mortars and grinding stones of California are well-rounded and finished on the margins and base, while others are rude and unfinished, has been noted by several writers.

Mr. Holmes thinks that the earthworks here were erected by simpler and less ambitious people than the Mound-Builders of the Mississippi Valley, and says it seems likely that these earthworks, scattered along the valleys, were built by one or more of the tribes found in possession, the Wintuns, the Yokuts, and the Shoshoneans. He maintains that no important distinction had been drawn between the implements and the utensils of the mounds and those of the surface of the country generally. They have a wide range in form and in the classes in general, but withal are simple in character and indicate no unusual advance in culture. They include mortars, milling plates, pestles and rubbing stones, cylindrical steatite vases, stone pipes, rings, discoidal stones, grooved pebbles and flaked implementants. There are also tools of bone and shell and ornaments in great variety; many objects of baked clay, discoidal or dumb-bell shaped; but there was almost an entire absence of carving or engraving.

These relics need no lengthy description, for the cuts give as correct an idea of them as any words could convey, and we shall leave the reader to study these and make up his own mind in reference to them



## BOOK REVIEWS.

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**BREAKING THE WILDERNESS; The Story of the Conquest of the Far West, from the Wanderings of Cabeza de Vaca to the First Descent of the Colorado by Powell, and the Completion of the Union Pacific Railway, with Particular Account of the Exploits of Trappers and Traders.** By Frederick S. Dellenbaugh, Member of the Powell Colorado River Expedition; Author of "The Romance of the Colorado River," "The North Americans of Yesterday," etc. G. P. Putnam's Sons. New York and London: The Knickerbocker Press; 1905.

This is an elegant book and ought to interest the readers in the region which is described by the author. The wilderness is perhaps a misleading term, for the region described is in fact destitute of anything which would ordinarily constitute a wilderness as generally understood, for a large part of it is quite destitute of timber, while other parts are mountainous. Still, for the want of a better term, the word may be properly used. The author treats of the entire region lying west of the Mississippi River, east of the Pacific Ocean, and reaching as far north as British Columbia, and as far south as the Gulf of California; a region which was, a few years ago, inhabited only by the various tribes of Indians, and was overrun by herds of buffaloes and other wild animals. The buffaloes have entirely disappeared, and the Indians seem to be passing away by degrees, though remnants of the various tribes are still occupying the remote parts. These tribes the author classifies and arranges under two or three great families or stocks, the Algonquins on the north, the Shoshoneans on the south and west, and the Siouans between the two. This in a general way may be regarded as correct, and yet it conveys a wrong impression, for there are many other tribes and stocks in the region, and it is a question whether the Shoshoneans can be identified with the tribes of the Northwest coast, such as the Thlinkets on one side and Aztecs on the other, for these are certainly different, both in their language and civilization and tribal organization, and there were many other stocks which were as large and wide-spread as those mentioned.

A map assigns nearly all of the region along the Pacific coast and from that point to the head-waters of the rivers that flow into the Mississippi River to the Shoshoneans, leaving the Northwest coast to the Athapascans and wedging the Siouans between the Shoshoneans and the Algonquins. This is taking for granted that the Aztec tribes were Shoshoneans and that the California tribes also belonged to the same general stock.

The life of the natives was regulated by the food-quest, the author says but in fact the shelter and house accommodations were indices of the social condition of the people, and the food quest is quite a subordinate factor. This is shown by the cuts and plates which are used, for we find the Utes dwelling in tents, the Mandans dwelling in mud or sod houses, the various Pueblo tribes dwelling in large communistic houses made of stone and adobe, and the Aztecs dwelling in cities. A portion of this region attracted the fur-trade at an early date, especially that region which lay beyond the summit of the mountains, and is bounded by the Pacific coast.

The wilderness which still prevails, though the fur trade has been removed from a large portion of it, has now become attractive to the tourists, who visit the various localities for the sake of the grand scenery which still abounds and can never be taken away. It constitutes, however, a portion of our great country in which untold riches are hidden and, as time goes on, will abound in a teeming population, which will bring forth its riches and abound with cities quite equal to those now situated in the midst

of the mountain regions of Europe and the north of Africa. It is interesting to look through a book of this kind, and to think of the past and of the future, for the turning point has almost been reached, and that which is now called a wilderness will be a wilderness no longer.

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THE STORY OF ATHENS; A RECORD OF THE LIFE AND ART OF THE CITY OF THE VIOLET CROWN, READ IN ITS RUINS AND IN THE LIVES OF GREAT ATHENIANS. By Howard Crosby Butler, A. M., Lecturer on Architecture in Princeton University, and some time Fellow of the American School of Classical Studies in Rome, with many Illustrations from Drawings by the Author and from Photographs. New York: The Century Co.; 1902.

This book gives us a thorough acquaintance with the story of Athens. It begins with the "dusk of the gods," but passes over to a view of the architecture and art in the time of Homer, and then to the time of Pisistratus, then turns to an account of the Persians. The sixth chapter is devoted to the precursors of the Golden Age, and the Seventh to the Golden Age itself. The age following is this called the "After Glow," the temple of Hephaestus, called the "Theseum," was built in it. The Age of Gold and Ivory follows this. In it the statues of the school of Praxiteles were wrought. Next comes the Age of the Orators, such as Lycurgus, Pericles, and Demosthenes. In this age the monument of Lysicrates was erected. Athens under Foreign Patron follows. The head of Athena and the relief found in the theatre are specimens of the art of the period. These show that the religious conceptions of the Greeks were still powerful. Athens under the Romans presented many specimens of art and architecture of a high character. The bust of Antinous, of Hadrian, and the head of Apollo are specimens worthy of admiration.

It is difficult to say which of the many periods was the most interesting and characteristic, for each was fraught with so much of Greek culture that the reader finds it difficult to draw the lines between them. The only fault to be found with the book, is that it contains so many details and is so thorough that it takes one's time from other duties. This, however, commends it to the student and the lover of Greek art and literature.

The book is full of illustrations which present the latest specimens of art which have been found, and in themselves make one acquainted with the progress of art as well as its history.

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BABYLONIAN AND ASSYRIAN LAWS, CONTRACTS AND LETTERS. By C. H. W. Johns, M. A., Lecturer in Queen's College, Cambridge, and in King's College, London. New York: Charles Scribner's Sons; 1904.

This book belongs to a series entitled: "The Library of Ancient Inscriptions," prepared by leading scholars in America and Europe, under the general editorship of Prof. John Foster Kent, Ph. D.; and Prof. Frank Knight Sanders, Ph. D., D. D., both of Yale University. It contains 424 pages and meets the needs felt by every Bible student, who is eager to avail himself of new and important light which the ancient inscriptions shed upon the Scriptures. The Old Testament is a library containing the writings of Israel's inspired teachers, who lived at periods far removed from each other and expressed their thoughts in the language and literature peculiar to the primitive Semitic East. But in this "Library of Ancient Inscriptions" we have a series of books giving to us thoughts and systems which differ decidedly from those contained in the Old Testament. We are carried to a primitive period in which society was coming out of its original condition of matriarchy which, among the Jews, developed into patriarchy. The paganism of Babylonia continued throughout the history of the different successive nations, but differed from the outset to the end, from the religion

of the patriarchs and prophets embodied in the Old Testament. The contrast becomes noticeable to one who goes back to the first sources, and reads the documents as they are presented. The family relationship was of primary importance, even in Babylonia; the father was head of the family, with full powers over the household. There was a connection with ancestors and posterity which enlarged the family.

The Code of Hammurabi shows an advanced stage of society and gives us an entirely different idea of the period from that which we have received from reading the story of Abraham. It is no longer the patriarchy, which we have admired so much, but it is an age of civil enactments, of despotic rule, of artificial customs, and of a complicated social life. The Book of Genesis gives us a hint of this condition, but does not by any means tell us all the facts which are brought out in these later revelations made by the spade.

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**NARRATIVES OF THE CAREER OF HERNANDO DE SOTO IN THE CONQUEST OF FLORIDA;** as Told by a Knight of Elvas and in a Relation by Luys Hernandez De Biedma, Factor of the Expedition. Translated by Buckingham Smith. Together with an Account of De Soto's Expedition, Based on the Diary of Rodrigo Rangel, His Private Secretary. Translated from Oviedo's "Historia General y Natural de los Indias." Edited with an Introduction by Edward Gaylord Bourne, Professor of History in Yale University. Illustrated. Two Volumes. New York: A. S. Barnes & Co.; 1904.

This work carries us back to the earliest period of the exploration and settlement of our country. Hernando De Soto was a Spaniard, but he does not seem a foreigner. We look upon his portrait as that of one of the great heroes of our land. He belongs to us. With his troops he opened up the country adjoining the Gulf of Mexico and forming now one of the most important parts of our domain. It was not because he discovered mines of gold, nor overcame any great or civilized nation, that his expedition proved so memorable, but because the land itself was at the time the home of many prosperous tribes and has since become the home of a happy people who are united; the French and Spanish explorers having prepared the way for the English-speaking people to fill the entire land.

There is an indescribable charm about the narrative of the career of Hernando de Soto, which makes one feel proud that such a hero was able to traverse the region from the ocean to river, and from river to mountain, and at last make the river which he had himself discovered memorable by being buried beneath its waters.

The form of the book is attractive and the selection of the narratives is wise, for the account of conquest of Florida, as told by the Knight of Elvas, is regarded, perhaps, as the best.

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**A SOURCE BOOK OF ROMAN HISTORY.** By Dana Carleton Munro, A. M., University of Wisconsin. Boston: D. C. Heath & Co.; 1904.

The uncertainty of early history renders a book like this of great value to those who are making a specialty of the subject. In this way we get the history at first hand. The publishers have increased the value of the book by using a certain number of illustrations, bringing before the eye scenes common at the time that the subject matter was written. The book quotes the ancient authorities verbatim upon the various topics, and the illustrations present the scenes as they actually were. The authors from whom quotations are taken, are those whose names are familiar—Livy, Tacitus, Cicero, Polybius, Sallust, Plutarch, Appian, Pliny, Ovid, Juvenal, Seneca, Cato, Cæsar, Strabo, Trajan, Epictetus, Eusebius and Suetonius.

The choice of the authors and the extracts from their works show much skill and discernment, for the reading of the book opens a window through which we may see clearly many things, before seen darkly. This is true, not only of historical events, but of religious customs, legal enactments, popular views and social habits.

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THE UNITED STATES OF AMERICA. By Edwin E. Sparks, Ph. D., of the University of Chicago. In Two Parts. Part I., 1783-1830; Part II., 1830-1900. G. P. Putnam's Sons, New York and London. The Knickerbocker Press; 1904.

The story of the United States has frequently been told, but so many new things are added to the old that the story seems different every time that it is written or read. During the French and Indian Wars the struggle was for possession of the territory, and during the Revolutionary War it was for a separate existence as a nation. The settlement of the Interior actually began at the end of this war, and a few men so impressed themselves upon the country that their portraits are given a place in the work; one of whom was a clergyman, the Rev. Manasseh Cutler.

It is well that the wars through which the nation has passed do not find any very conspicuous place in this work, for we are led to realize the value of an efficient government, a growing national spirit, the advent of democracy, and the gradual settlement of the Interior. The growth of American literature is another feature worthy of notice, for the full fruits of Americanism were soon developed among the authors. It is interesting to look upon the faces of Washington Irving and John Marshall.

So great was the progress made between the Revolutionary War and the War of the Rebellion that it already throws those struggles into the shade, and is full of promise for the grander future which is before us. No one can read these two volumes without realizing the fact that we have inherited a grand and glorious country; if one does not read the whole of it, he needs only to look at the beautiful illustrations to see how many interesting incidents have occurred, to realize how many localities have become memorable.

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TALES TOLD IN PALESTINE. Collected by J. E. Hanauer. Edited with Illustrations by H. G. Mitchell. Cincinnati: Jennings & Graham, New York: Eaton & Mains.

The tales that are told in Palestine and collected by the author are not ancient tales, which carry us back to the early period of history and are important for the light thrown upon those times, but they are such as belong to the folk-lore of the present time. Some of them throw light upon the history of the country since the time of the Moslems; others purport to go back to the days of Solomon and Moses, but have such a modern air about them as to be of no value to the early history of the land. The story of St. George and the Dragon forms one of the most authentic of the folk-tales, but it is a variation which makes nonsense of it, or at least takes away all heroism.

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## THE PROGRESS OF CHRISTIANITY IN JAPAN.

BY REV. J. L. ATKINSON, D. D.

In the Spring of 1873 the edict against the Christian religion in Japan was countermanded, and the wooden tablets on which it had been written were removed from their conspicuous positions in every city, town and village in the Empire.

The confidence of the people in the sincerity of the Central Government in the act was, however, so slight, that the removal of the tablets was regarded as a ruse by means of which incautious people might be arrested and submitted to torture, and possibly to execution. For some years after the beginning of public preaching of the Christian religion, Buddhist priests all over the country solemnly and persistently assured their audiences that the government was only waiting for the ripe moment, when it would pounce down on any and all who dared to become Christians, or who dared to show sympathy with them. This intimidated many.

It was in January of the same year (1873) that Governor Kanda sent out the order that all the men in Hyogo Prefecture, of which Kobé is the capital, must immediately cease from dressing their hair in the old style, and must by a certain date (January 25th, I think) appear in public with their hair cut in "the foreign style." The majority obeyed the order, but some secluded themselves for some time in order to evade the objectionable requirement.

It was during the same year that the public preaching of the Christian religion was begun in Kobé. A house was rented on the principal thoroughfare of the town, and the rear-ward part used as a lecture hall. The audience was very small, and of those who ventured to enter the doorway, very few dared to take off their clogs, advance to and sit on the soft mats, and share in the service. At that time only two of the gospels had been translated into Japanese, while the hand-written hymn book consisted of only three hymns.

the membership and financial ability of both the church and congregation had increased to such an extent that land was bought and a church-building in "foreign style" was erected. Foreign residents in Kobé contributed about four hundred yen towards the erection of the building.

The church and congregation continued to grow in numbers, influence and financial ability, hence, after a use of only a few years, both church building and land were sold and the present site bought, and the present building capable of seating a thousand persons erected. On this occasion "foreign friends" contributed about two hundred yen.

On April 19, 1904, the church celebrated the thirtieth anniversary of its organization. The change in the mental attitude of both government and people toward the Christian religion is as great as that between tempest and calm, as great as that between night and day. The celebration services occupied two days, and were fully and enthusiastically attended and conducted.

During the thirty years one thousand and fifty men and women have united with the church on profession of their faith in Christ, and three hundred and seventy-three have united by letter from other churches. The total membership during the thirty years has been one thousand four hundred and sixty-three. During the same period the dismissal of members to other churches, death and excommunications have left the church with a present membership of six hundred and twelve.

During the thirty years the membership has contributed for the support of its worship and its work, the very respectable sum of 52,622 yen and 40 sen. About one year ago the church decided to raise a celebration fund of two thousand five hundred yen. This amount was exceeded by special gifts. The fund was used in part to renovate the interior of the building, to introduce gas fixtures, to erect an ornamental iron fence on a brick, stone-coped wall in front of the church, and for expenses incident to the anniversary celebration. About one thousand yen of the fund are still in hand, and these, with other money yet to be raised, are to be used for the purchase of land, and for the erection of a building for Sunday School and other uses. The church is now accumulating a permanent fund, the interest of which—and the principal, too, probably—may be used in any possible years of financial weakness. One thousand yen of this fund have already been invested in Japanese war bonds.

One of the members, in order to celebrate this thirtieth anniversary, also the twentieth of his baptism and the tenth of his marriage, has given to the church, in order to enrich and make more attractive and impressive its services of

worship, a two manual, pipe-top Estes organ. Another member has presented his pastor with the four volumes of "Hasting's Bible Dictionary"—also a valuable gift, and one that cannot fail to enrich the sermons that will be preached.

The pastor of the church, which is thoroughly organized and in every way well managed, is the Rev. T. Harada. Mr Harada is an able preacher and a good all-round man. Over and above his several years of study in the Doshisha College in Kyoto, which was established and is still fostered by "The American Board," he studied three years in America, two of them in Yale University. He has been around the world twice. He has an assistant, the Rev. B. Mizote, whose special work is to visit the homes of members of the church and enquirers. The salary of both pastors, as well as all other expenses of the church are entirely paid by the membership. The relation of the resident missionary to the church is now nothing more than that of a sympathetic friend.

This Kobé church is the mother church of three other *Kumi-ai*, or Congregational churches that there are in the city of Kobé, and two of those, like their mother, are also entirely self-supporting, self-governing and self-propagating.

The missionary now present on the ground, and who was here when public preaching first began, can only review the past with its untoward conditions, and look to the future through the present with its bow of promise, with the deepest gratitude, and give utterance to his feelings in these words of Holy Writ: "What hath God wrought!"

This concrete case is but one illustration of the progress that the Christian religion is making in many parts of Japan. Shintooism, Buddhism and Materialism are still active and influential forces, but the successful hold that the Christian religion already has, and which it is yearly increasing, give good ground for the expectation that the Japanese will ultimately become a markedly Christian people.

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[NOTE.—This article was prepared by Dr. Atkinson of Japan before the war with Russia broke out, but its publication at present is timely; for it shows that the Japanese have been influenced by their contact with such Christian nations as the United States and England, and that the result has been that their patriotism has reached a high point resembling that which prevailed in the United States during the war of the rebellion. The schools which have been introduced into Japan, and the work of the missionaries have had great influence over the entire nation, and have brought them up to a degree of civilization which seems to be in many respects quite equal to that which prevails in our own country. Our hope is that the wonderful wave of progress which has been sweeping from West to East through all the centuries, and has struck this little island, will sweep on until it has penetrated the remotest part of Russia itself.—ED.]

## ASIATIC IDEAS AMONG THE AMERICAN INDIANS.

### PART II.

(*Conclusion.*)

BY C. STANILAND WAKE.

We have seen that Mithra was the god of light, although afterwards, through Babylonian influence, he became identified with the Sun God. This he could not have been originally, as his first exploit was the vanquishing of the sun. American Indian thought seems to exhibit a similar confusion, as Dr. Brinton affirms that the Indian always distinguishes between the god of light and the sun, and yet it is usually asserted that sun-worship at one time prevailed throughout the whole of North America. Mithra, however, soon enters into an alliance with the solar being, and probably, therefore, there was a fundamental agreement between them. The peculiarity of the birth and the rapid growth of the Persian deity and his victorious career, can be paralleled among the heroes of native American legend. The case of a boy born from a stone has already been mentioned. In two Arapaho stories the hero is born of a blood-clot,\* while in the Found-in-Grass stories, he has an eccentric birth, and as he lives in a spring and in one case has sharp teeth, he is probably to be regarded as related to the water-monsters. In all these cases the boy grows rapidly and soon acquires great power. Originally Found-in-Grass is Spring-Boy, and he has a twin brother, who joins in his adventurous life. Together they kill various monsters who prey on mankind, but it is not until Spring-Boy is carried off by a whirlwind and is found in a wretched condition by the old woman who adopts him, that he has the adventures which give him greatness. The most important feats referred to in the legend of Mithra, are the vanquishing of the sun and the capture and slaying of the bull. The Arapaho youth Found-in-Grass does not vanquish the sun, but he kills the red-skinned kit-fox, which possibly may be an emblem of the sun, and for this exploit he is rewarded with the hand of the chief's daughter. The most remarkable feat performed, however, by Found-in-Grass, is the making and killing of Buffalo. In one story it is said that he "made a small running wheel, representing animals. He also made arrow sticks to go with the wheel. After he had finished it, he went outside and looked around the horizon. 'Now I want a good fat young steer buffalo,' said he, at the same time throwing the wheel on the ground so as to make it revolve, and hitting it with one of the

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\*A girl is born in like manner in two stories, and in four others she develops from a thorn which penetrated a man's foot



arrow sticks. When the wheel stopped and lay on its side, there was a dead buffalo steer." Every time he did this, the wheel became larger; so also the buffalo. In another form of the story the grandmother rolls the wheel and a buffalo appears, which Found-in-Grass shoots with his arrows. Mithra was known as the Archer God, but the arrows of the Arapaho story answers probably to the knife of Mithra, whose victim was the primeval bull, from which sprang all the plants and animals beneficial to man, and the death of the bull is, therefore, a sacrifice for the benefit of mankind. In the Indian story, Found-in-Grass subsequently "makes" buffaloes without the aid of the wheel, which probably stands either for the sun or the world, as stated in another relation by Dr. Dorsey in his "Arapaho Sun Dance."

There is another series of stories, however, in which the slaying of the buffalo offers a still nearer analogy to that of the Mithraic myth. The Persian deity did not overcome the bull until after a severe conflict. In the Arapaho stories usually the buffalo pursues the girl whom he has taken for his wife and the man who has rescued her, and is killed by arrows after his horns have become fastened into the tree in which the fugitives have taken refuge. It is different in "The Porcupine and the Woman who Climbed to the Sky." Here Sun and Moon are brothers. They go to the earth in search of wives, and Sun marries Frog-Woman, but Moon marries a woman whom he, in the form of a porcupine, entices to climb up a tree, which grows upwards until it reaches the sky. The woman tries to reach earth again by means of a sinew rope, but is killed by Moon with a stone he throws down. Moon has also a buffalo wife, who leaves him, taking their boy with her. Moon, who is represented as a man, follows them to the buffalo camp, into which he is admitted blindfolded. He finds that the buffalo eat the flesh of human beings, who are decoyed into the camp by a woman. Moon strikes the woman senseless and puts an end to the slaughter of human beings. He tells his buffalo father-in-law that change of body will have to be made, and that instead of buffalo eating people they will become food for human beings. The story of "Blue-Feather and Lone-Bull" is similar in character, but differs considerably in detail. After the man puts a stop to the slaughter of human beings in the buffalo camp, Lone-Bull, his father-in-law, challenges him to an exhibition of power. They have a contest and the man kills the buffalo by shooting him with arrows in the only vital spots. Lone-Bull comes to life again, however, and challenges the man to other contests, victory in which will give man ruling power. The man, with the aid of his buffalo son, succeeds in all. Lone-Bull acknowledges his defeat and says that thereafter buffalo will be harmless to mankind and their flesh shall be human subsistence; and then, at his request, the man presents him with various objects to make up his body. In the story of

"Foot-Stuck-Child" the making of gifts for the buffalo's body takes place in anticipation of his marriage with a girl who was born from a thorn which had pierced a man's leg. The man and his brothers afterwards rescue the girl, and when her buffalo husband with his followers pursue them, they take refuge in an immense cottonwood tree. The buffalo tries to break the tree down, but sticks fast by his horns and the men kill him. The tree then said to the remaining buffaloes, "Hereafter you will be overcome by human beings. You will have horns, but when they come to hunt you, you will be afraid. You will be killed and eaten by them, and they will use your skins." The value of the gift of the buffalo to the Indians could not be overestimated. Captain Clark says: "The Indians universally believe that the buffalo were made by the Creator especially for their use, and certainly when they are plentiful they can get along quite comfortably with very little else." This conclusion he confirms by a statement of the numerous uses to which the parts of the buffalo are applied. The buffalo is thus comparable in its value to that of the primeval bull from whom proceeded all useful plants and animals.

Not only did the buffalo give bodily maintenance to man, but according to Indian legend he was indebted to it for his knowledge of the sacred rites of the ceremonial lodges. This is usually supposed to have been communicated by a *white* buffalo cow, which is often regarded as a sacred animal. The Sioux have a legend, repeated by Captain Clark, that a pipe was given to them long since by a beautiful young woman. This woman "was a white buffalo, who took that shape to give them this pipe. The pipe had, and still possesses, wonderful power to assist in getting buffalo." The idea of sanctity is often associated with white animals, as, for example, the Brahmin bull of India and the white elephant of Siam. It was mentioned above that the Babylonians represented the chariot of the Moon as drawn by white bulls. The cow and the bull are sometimes confounded in Asiatic legend, both of them being emblematic of the productive force in nature. The cow is spoken of in the Zend-Avesta as "the soul of the bull." The bull is referred to as the beneficent, he who "makest increase" and "makest growth," he who bestows gifts upon the faithful; while the cow is described as a "personation of the animal kingdom which she maintains and protects." In the story of Noor-ad-deen-Ali given in the "Arabian Nights Entertainments," there is a passage which might find place in an American myth. A genii changes into a buffalo in order to frighten the hunchback lover of the princess. He addresses him as Sovereign Prince of Buffaloes, and says: "I did not know this lady had a buffalo to her sweetheart, command me in everything you please."

Elsewhere, I have endeavored to show a general analogy between the ideas embodied in the Mysteries and those which

entered into the simple teaching of the American mystery lodge," and I have referred in confirmation of this view to the association of the idea of fecundity with the buffalo among the Mandans. This idea is widely spread among the peoples of the Old World, and is recognized, as above seen, by the cosmogony of Zoroaster. It was pointed out by Lajard that the Zend word *gaya* signifies both life, or soul, and bull, a fact which explains why this animal, or the cow, which had similar ideas associated with it, was the emblem of so many deities in ancient mythology. In the Mysteries the bull symbolized the material life; "the destruction of the primitive bull of Zoroastrianism, signifying that the soul which unites itself with matter gives life to the body but receives death, and will recover life or liberty only by the death of the body." Moreover, according to the ancients, water or moisture is the seat or source of life; and hence the bull was also the symbol of the humid principle; a fact which probably explains the curious connection which is found between the buffalo and the water-monster of American story.

A similar line of thought is pursued by Father Petitot in his "Monographie des Dènè-Dindjié," where, after remarking that the Peaux de Liève and Loucheux Indians make the second person of their divine triad of the feminine sex, he continues: "The latter call her Yakkrayttsiég (Northern Light Woman) and they place her in the northeast. This word 'Yakkray,' which means the polar light, the aurora borealis, and the real sense of which is 'heavenly whiteness' (from *ya*, heaven, and *dehka*, white) has the closest relation to the name of God (*yakkrasta*) in the Dènè dialect of the Porteurs, as with that of the musk ox (*yakkray*) in the dialect of the Flancs-de-Chien. In such a way that in the same language the same word signifies God, ox, and light. Can we not see in this linguistic curiosity a connection with the ancient myth of Isis, of Ceres, of Astarté, or Astaroth, and of Diana or the Moon, in which the worship of the lunar light, which symbolized this goddess of many names, united itself so intimately with the adoration of the bovine species, the disposition of whose horns recalls somewhat the crescent moon. So the cow represented Isis, as the Apis ox was the emblem of the dead Osiris."

As figured in the stone monuments in which the slaying of the sacrificial bull by Mithra is represented, several animals are witnesses of the scene. There is the raven, who is said to have been sent by the sun to tell Mithra to kill the bull. There are also the serpent, the scorpion, and the ant, who were emissaries of Ahriman sent to poison the sources of life, and the dog, the faithful companion of Mithra, who is prepared to protect the soul of the bull when it ascends on high. Of these animals, three, that is, the dog, the raven and the serpent, appear in the legends of various American tribes. In the Arapaho stories birds are often used as messengers, particularly by the buffalo.

The magpie is sometimes named as the messenger bird. In the "Origin Legend" of the Navaho, the raven itself is the spy of certain "great winged creatures that devour man." The Arapaho stories make the crow, a related bird, the guardian of the buffalo. In one legend the crow warns the buffalo when danger is near, but he is caught and is placed in the smoke, as a punishment, and becomes black. In the story entitled "The White Crow," the bird has access to the buffalo by a door which opens into a hollow mountain. Here the buffalo are kept. The people watch the crow's movements, and leaves a dog which manages to get through the door and drives the buffalo out of the mountain. The raven of Mithraic myth, as the messenger of the sun, may well have been white like the crow. White color usually belongs to animals in the North, the region of snow, and this appears to be the locality in which the buffalo first appeared on the American continent. In the Arapaho stories the white dog, another of the Mithraic animals, is a personation of the sun, and he falls in love with a woman, by whom he has puppy children. Many tribes once performed a sacred ceremonial in which a dog was sacrificed, its soul being supposed to carry the prayers of the people to the gods above. The serpent of the Mithraic myth is paralleled by the water-monster of the American tales, which is sometimes represented as a serpent, usually horned, and sometimes not only as horned but as having a body and feet like those of an ox or a calf. Probably it presents a mixture of ideas, as did the water-monster of Asiatic legends. Dr. A. Smythe Palmer, in a valuable little work regarding Babylonian influence on the Bible, remarks that the Hebrew Leviathan is the Assyrian sea-monster, and sometimes is identified with the crocodile of Egypt. Curiously enough the water-monster of the Indian is sometimes spoken of as being like an alligator, and at other times it appears to resemble the hippopotamus, which was associated by the ancient Egyptians with Set-Typhon, the enemy of Osiris, but on a smaller scale.

Neither the scorpion nor the ant appear in the legendary stories of the Arapaho, but possibly they may be regarded as typical of a class of insects to which the spider belongs. These insects are indirectly associated with Nihancan, whose sensual character agrees with the action of the scorpion, which attacks the genitals of the sacrificial bull. Dr. Kroeber remarks that Nihancan is entirely human, but he says, also, that his name "is explained by the Indians as meaning wise or skillful, and again as slender or narrow bodied, in reference to spiders and insects." Perhaps he may ultimately represent the people of the lowest world referred to in the Navaho Origin Legend, the insect people who were driven away on account of their sexual misconduct.

When the bull has been slain by Mithra, its seed is taken and purified by the moon, and from it all useful animals are

produced. Curiously enough in the Navaho legend just referred to the moon has similar associations. Dr. Matthews states that, according to some persons, the moon warrior, Békotsidi, made "all the animals whose creation is not otherwise accounted for by the myths," and according to others, that he and the sun made the animals together. Other persons, however, "limit his creative work to the larger game animals and the modern domestic animals," such, indeed, as are useful to man. In the Arapaho legends, as already stated, the moon figures as a young man, who comes down to earth to obtain a wife. He has another wife, however, a buffalo woman, whom he follows to the buffalo camp. There, as we have seen, he puts a stop to the slaughter of human beings for food, and by vanquishing the buffalo chief obtains all the benefits for man which flowed from the possession of the buffalo.

In general character the Persian Mithra, as the Mediator, is the guardian of mankind and its saviour, becoming finally recognized as the Invincible Sun-God, who overcomes all the powers of evil. Here we have the fundamental characteristic of the heroes of Indian myth. Usually they begin life as poor boys, who are uncouth in appearance but are endowed with mysterious powers, which they employ for the benefit of mankind. In some cases they destroy the monstrous beings which prey on man. In others, either they bring the buffalo by the exercise of some peculiar gifts when the people are starving, or they kill the buffalo, who had previously fed on human flesh, and give its body for the use of mankind. In some cases, again, the youth slays the oppressor either of the people in general, or of his own family, and brings them prosperity. In the Arapaho story of "The Origin of the Kit-Fox and Star Lodges," a greedy hunter is killed by a boy, who disappears in a cloud of smoke. Some years afterwards he is seen coming on horseback from the sunset. He is painted yellow, red and green, having a kit-fox hide tied to his scalp-lock and carrying a bow and lance. He gallops twice from south to north, and twice from north to south. These two appearances at the rising of the sun are said to have originated the Kit-Fox and Star Societies. This is the nearest approach made to the religious side of the solar myth. The sacred ceremonies are intended as means of influencing the gods of nature to bestow on the people what is necessary for life and happiness. They are supposed to have a mysterious power, and they have also a certain moral influence over the people, although this is evidently only subsidiary to their real intent. The Mithraic mysteries also were thought to possess occult influence, but the material benefit of the initiates was probably little regarded, their chief aim being spiritual regeneration, the attainment of the "new birth." Nevertheless, two of the principle features of the Zoroastrian cult, namely, purity and continence, are also recognized among the requirements of Indian ceremonials.

Dr. Dorsey remarks, in connection with the Arapaho Sun Dance, that rarely is any serious affair undertaken by them without the sweat-lodge bath, accompanied by its attendant rites. The bath is taken "because they want to be cleansed from former sins, evil desires, and be protected from all kinds of plagues, &c." Continence is a recognized feature of sacred ceremonials among the Arapaho, as with other tribes.

It may be objected that in the Indian stories the place occupied by Mithra is taken by twin brothers, but the fact is rather a confirmation than otherwise of the position here taken. For Mithra, as figured on the monuments, is accompanied by two youths, who are supposed really to represent the god himself, one being day and the other night. The twins of Indian story may answer, therefore, to these two youths, and this is the more probable as one of them disappears, the feats analogous to those of Mithra being performed by the other one alone. It may be noted here that, although Mithra's weapon at first was the knife, yet he was known as the Archer God, and the arrow was the magical weapon used by the American heroes in their exploits; one of them being the bringing back of the dead to life, which may be a reminiscence of early religious teaching, seeing that Mithraism taught the doctrine of the resurrection of the dead. The magic arrows are rays of the sun, and a reference to the solar body is probably made also by the magical wheel through which the boy hero first obtains the buffalo. Whence the Americans acquired the idea of the wheel is not known, but it may well have been derived from an Asiatic source with other ideas. A recent German writer on Buddhist Art, Grünwedel, has some remarks which may throw light on that point. He writes: "In the primitive period, the spoked wheel is referred to as the grandest kind of work of the Vedic Aryans. And for primitive man the construction of a spoked wheel does, indeed, betoken a vast stride forwards. In the Rigveda the wheel (with its spokes of which 'none is lost') and its form are favorite similes and often executed representations. . . The wheel remains in the Indian civilized world of antiquity, and even down to modern times, as the symbol of occult power, the theme for grand poetical similes. The Buddhists took the wheel . . . as one of the distinctive emblems of their religion."

According to Mithraic legend, the soul of the bull slain by the god ascends to heaven, and such is the case also with Mithra himself after he has completed his work on earth. He is taken to the sky in the chariot of the sun, and while crossing the ocean it endeavors to engulf him. Here the ocean is represented as a water-monster, and it answers to the water-monster of Arapaho and other Indian legends, which tries to seize persons crossing rivers. But, further, going up to the sky is not an uncommon incident of those stories, although usually it is for the purpose of escaping the danger of being killed. Those

who thus ascend become stars, and such an origin is ascribed to some of the constellations. From the Mithraic monuments remaining it is evident that all the signs of the Zodiac were recognized by the Persian religion. It is stated by Professor Cumont, however, that it acquired the Zodiac from the Babylonians, who had a developed planetary cult, whereas with Zoroastrianism the planets were followers of Ahriman, the fixed stars alone being on the side of Ormuzd in his conflict with the powers of evil. If, therefore, there exists any such relation as I have sought to establish between the ideas of the American Indians and of the followers of Zoroasters, it must have originated at an early period, before the religious ideas introduced by the Persian prophet had become modified by contact with Chaldean belief, possibly even before the prophet's own appearance. The ideas we have been considering are related, undoubtedly, to an early Asiatic culture area, which had not been modified by contact with Buddhist thought, and whose religion was a form of nature-worship, based largely on the supposed action, malign or otherwise, of spirits. In the Arapaho Sun Dance ceremonies, as described by Dr. Dorsey, offerings of tobacco smoke are made to various deities, among whom are the "Supernatural Beings," or lesser gods of the earth, who are said to be fishes, trees, rocks, winds, &c., and "are spoken of as false people, whose influence is to be guarded against." This agrees with the notions still entertained by the peoples of Central Asia who, we are told,\* believe that "the earth and its interior, as well as the accompanying atmosphere, are filled with Spiritual Beings, who exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature." These notions were general throughout Asia at one time, and the Asiatic Shaman was almost identical with the American medicine-man in his practices. Probably Tibet may be regarded as having been the Old World center for such ideas, and here color, which at an early date had its symbolical meaning among Asiatic peoples, and still has with the American Indians, has yet retained its significance. The Bonpo Buddhists of Tibet, who appear to have retained many primitive notions, are known as the Black sect, the reformed sects being the Red and the Yellow. These hues, particularly black and red, are very prominent in the color symbolism of the Arapaho Sun Dance. But Tibetan practices have been much modified by contact with Buddhism, as those of adjoining regions have been by Christian and Mohammedan thought, so that it is difficult to find a modern people in a similar condition of culture to that of the American Indian as first known to the white man. Probably some of the wilder tribes of Siberia would furnish a parallel, and such might be the case also with some of the native communities of India, who have preserved their primi-

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\* See Schmidt, cited in Yule's "Marco Polo," 3rd Ed., Vol. I, p. 301.

tive ceremonies. But it is not necessary to go beyond the Zend-Avesta to find evidences of the contact which I have sought to establish between American and Asiatic ideas. As bearing on the subject, reference may be made to the existence among the Indians of the Northwest of a class of male effeminates, who are spoken of as being hermaphrodites. There is no evidence, that I am aware of, of the existence of such persons among the present peoples of Central Asia, but a legend has been preserved in one of the ancient books of the Parsees, according to which the first human being was part male and part female. A similar notion has been preserved by the Hindoos, and it may have been based on the observation of such a fact as that found among the Indians of America.

In conclusion, I may say that I have purposely limited here the enquiry as to the Old World associations of the American Indians. In a recent number of *THE AMERICAN ANTIQUARIAN*, however, I pointed out certain facts which appear to show traces of Babylonian and Phœnician influence among the peoples of Central America and the Northwest coast. Other features of American native culture which exhibit points of contact with Japan and Eastern Asia are not within the scope of these articles. These things all go to confirm the conclusion I have arrived at, although it is possible, of course, to contend that Asia has been indebted to America for its culture, instead of the reverse.

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## THE BIBLE AND SYRIAN ARCHÆOLOGY.

BY HENRY PROCTOR.

An excellent brochure has been written on this subject by V. Ermoni,\* which has now reached a second edition. It deals with every phase of the life of Israel's neighbors in Syria, and thus throws a vivid light on the circumstances under which the Bible was written. The first chapter describes their religion, deities, temples and sacrifices, and successive chapters deal with the cosmogony, anthropology, ethnography, and lastly with the geography of Syria. The deities worshipped were Adoni, Baal, Chemesh, Dagon, Hadad-Rimmon, Resheph and Shemosh; and the goddesses are described under the general name of "Ashteroth," sometimes rendered "groves" in the A. V.† Our author translates "Adon" as "master," and with suffix *ai*, "my master." It is better rendered "lord" and "my lord," as in A. V. and R. V. So Abraham appeals to God as Adonai (my lord) Yahveh,‡ and the Messiah is designated under this title in Psalm 110:1.

As M. Ermoni remarks "Adoni" enters into the composition of Hebrew as well as Canaanite names. At the time of

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\* "La Bible et L'Archeologie Syrienne."

† Judges iii:7

‡ Genesis xv:3.



Joshua's invasion, the king of Jerusalem was Adoni-zedeq. This is similar to Melchizedeq, and would mean "lord of righteousness," or justice. Adoni-bezeq\* meant evidently "lord of Bezeq," for that was the name of the royal city of this king. The name "Adon" was not used by the Hebrews as a proper name, but simply as meaning "lord," as in Aadon-i-jah, a son of David, "Yah is my lord."†

However there can be no doubt that "Adon" is the original of the Adonis of the Greeks, and that Adonis is identical with Tammuz is also certain, because an Etruscan mirror has been found with the name "Hammu" against the figure of Adonis. The "weeping for Tammuz" of Ezekiel viii:14, is described by our author (on page 22) as "seven days, during which troops of women and young girls, with dishevelled or shaven heads, their clothes in rags," sought their idol over fields and mountains, howling with despair and crying incessantly: Alas, Lord! Alas, Lord! what is become of thy beauty."

The title "Baal" was a general one for a pantheon of gods. It is used in the plural "baalim" to denote idols in general.‡ Chemosh is mentioned in the Bible as "the abomination of Moab,"§ as well as on the Moabite stone. Dagon is believed by many savants to be identical with the Fish-god of Babylon (Heb. "Daj -Fish"). Rimmon is mentioned by Naaman.|| In Assyrian the names Hadad and Rimmon have the same ideogram, which can be read: "Dadda-Hadad or Rammanon." Ten kings of Damascus are said to have borne the name of Hadad.

Shemesh was the Sun-god, and Ashtaroth (Astarté) the Moon-goddess—or goddesses, as Ashtaroth Naamah, the beautiful; Carnaim, the two-horned, Anath, the modest, etc. M. Ermoni throws a lurid light on the character of their worship, when he says: "The Astartés were distinguished by their ferocity; they feared not to inflict on their devotees flagellation, and even mutilations." The titles of their worshippers also had a horrible significance: Kedeshim and Kedeshôt, the saints (male and female), and by contrast "men of pleasures" and "courtesans," and Kelabim, "dogs."\*\*\* Allusion is made to these dogs in Deut. xxiii:17-18, and Rev. xxii:15.

The worship of all the nations of antiquity appears to have been chiefly that of the heavenly bodies. Even that very ancient nation, the Rephaim, had a city called Ashtaroth Kamaïm (the Two-horned Astartés). The worship of Israel was unique in this respect; they were forbidden to worship the sun, moon or stars, under pain of death.†† It is remarkable that we find in Syria menhirs, dolmens and cromlechs†† simi-

\* Judges i:5-7. The term zedeq is in a king's name in the 5th text of Bodastart of Sidar as Zedecyathon.

† II. Sam. iii:4.

‡ Judges iii:11; iii:7; viii:33.

§ I. Kings xi:7.

|| II. Kings v:18.

\*\* Page 22 op. cit.

†† Deut. iv:19; xviii:3.

†† Page 23.

lar to those erected by the Silures, the most ancient inhabitants of Britain, and there is no doubt that Druidism was the same as Baalism; a worship of the heavenly bodies. The Hebrew religion was unique in this matter, and this is a strong argument against the Delitsch theory of its Babylonian origin; that Professor Sayce translates the names of two of the "Earliest Babylonian kings as "Man of the Moon-god" and "Men of the Sun-god,"\* and that throughout the whole history of the Babylonian and Assyrian Empires, they were sun- and moon-worshippers. And if the worship of heavenly bodies was otherwise universal, how comes it, that it was absolutely secluded from the worship of Israel, unless this worship had an exclusively divine origin?

Another distinction between the religions of Israel and that of all her neighbors, was the fact that human sacrifices were common to all others, but forbidden to Israel, who were taught to redeem the first-born with redemption money,† or to substitute animals for men.

#### NOTES.

BY JOSEPH OFFORD.

There are some small additions which it would be advantageous to make to this excellent little book. In the geographical list of Syrian sites in Chapter V. "La Geographie," Achzib of Joshua is not only mentioned by Thotmes III., but by Sennachereb, and in the Tel-el-Amarna tablets.

Ajalon is in a text of Shishak, as well as the Tel-el-Amarna tablets.

Ascalon is mentioned in the latter, and Arvad and Burza also (names omitted by Pere Ermoni).

Kadesh, in addition to various Egyptian documents given, appears in the text of the chariot of Thotmes IV.

Keila is not only common in Assyrian annals but Shishak speaks of it.

Dor, is much written of in the Galenischef papyrus, as well as appearing in the list of Thotmes III.

Gebal should have been included in the summary because of its occurring in the Tel-el-Amarna tablets.

The Helam of II. Samuel x:16, and Khalaman of Josephus is the Khalman of cuneiform records, and Prof. Sayce reads it as Khalma-na in Hittite hieroglyphs. The Egyptian Khilib, or Khilip, is probably identical.

Hobah of Genesis and Hazor and Hosah of Joshua are three names to be added, because all are found in Tel-el-Amarna tablet texts.

Ermoni's list of Migdol names should be extended also.

Rabbath is in Tel-el-Amarna texts long before Shishak's

\* "Records of the Past," Vol. I., p. 32.

† Numbers xvii. 15, 16.

time; and so is Reseph of II. Kings xix:12, probably the Resapha of Ptolemy.

Sarephta, or Zarephath, occurs in Sennacherib's chronicles, it is derived from the Semitic word for a refinery or foundry; doubtless the island called by the Greeks "Zeriphos," had a Phœnician Zaraphath upon it.

Sunem is the Sunana of the Tel-el-Amarna tablets, and Tibhath is also in their records. Several other names have certainly escaped notice; perhaps the reader will kindly complete the series incorporating those on the newly-found Megiddo tablets.

In Père Ermoni's account of the "Nation's Aroused" he speaks of the Zakkala, a people whose name would, perhaps, be better render, 1 Zakkari. These, or a branch of them, are referred to in the Galenischef papyrus, and their King Zaka-Baal. The Tel-el-Amarna tablets speak of a man named Zakara, that is Zacherite. The Biblical name Zechariah and the Greek names Theomnéstos or Diomnestos are closely related.

#### BOATS IN THE SOUTH SEAS.

An interesting line of study for the archæologist is that of boats, and especially of the boats which prevailed among the South Sea Islands. It appears that there were many kinds of boats, some of which were built in the plainest style and show no other purpose than to furnish a safe means of crossing the



water. Among these the most common are the canoes which are furnished with outriggers and have no ornaments of any kind. There are, however, other boats which are built with great care, and show a great deal of taste in the way of ornamentation. An excellent specimen of this kind may be seen in the illustration.

## THE STORY OF THE DELUGE.

BY STEPHEN D. PEET.

The history of the Flood forms one of the most interesting subjects of study for all classes, and especially for that class which may be seeking to reconcile the Scripture narrative with the records of creation as they are brought to light and interpreted by scientific men. Fortunately for both classes, much light has been streaming in from all sides, as the geologists have already come to know the character of the region far better than they did; the archæologists have learned to interpret the facts which have become known through the revelations of the spade; the linguists have also been able to decipher the various inscriptions which have been brought to light, and all classes have come to understand the records better than ever before.

1. It will be well to remember that the record of the Deluge is not confined to the Book of Genesis, for there were many historians in the lands of the East who have left remarkably clear descriptions of the event, and even the ancient mythologies are full of allusions to the same great calamity. The works of Berosus give a very clear account of it, and the classic writings contain many references to it.

The earliest account, and the most important, is the one by Alexander Polyhistor, presented by Josephus, Eusebius, and Syncellus. The account is as follows: "In the first year, there appeared on that part of the Erythean sea which borders on Babylonia an animal endowed with reason, by name Oannes, whose whole body was that of a fish; under the fish's head he had another head with feet, similar to those of a man, subjoined to a fish's tail. His voice and language were human. This being was accustomed to pass the day among men, but he took no food. He gave them an insight into letters, and the sciences and arts of every kind. He taught them to construct houses, to build temples, to compile laws, and explain them on geometrical principles. He made them distinguish the seeds of the earth, and showed them how to collect the fruits. In short, he instructed them in everything which could soften their manners and harmonize their lives. When the sun had set, this Oannes used to retire into the sea and pass the night in the deep, for he was amphibious. He said, "There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided hideous beings, which were produced of a two-fold principle. There appeared men, some of whom were furnished with two wings; others, with four wings and two faces. They had one body, but two heads—one of a man,

and the other that of a woman. Other human figures were to be seen, with legs and horns of a goat; others united the hind-quarters of a horse with the body of a man—centaurs. Bulls likewise were bred with the heads of men, and men with four-footed bodies. At that time, there were creatures with which were combined the limbs of every species of animal. In addition to these, there were fishes, reptiles, serpents and other animals which assumed the human countenance. Of all of which there were delineations in the temple of Belus."

The person who was supposed to have presided over them was a woman named Omoraka, which in the Chaldean is "Thallath," and in Greek "Thalassa," the sea; but, according to a true interpretation, was "Selene," the moon. All things being in this situation, Belus cut the woman asunder, and from one-half formed the earth, and from the other, the heavens.

All this was an allegorical description of nature, for the whole universe consisted of moisture, and animals being constantly generated therein. Belus, the deity, cut off his own head; upon which the other gods mixed the blood as it gushed out with the earth, and from thence men were formed. Thus Belus divided the darkness and separated the heavens from the earth and reduced the universe to order, but the



FIG. 1. - REGION OF THE FLOOD.

created animals were not able to bear the light, and they died. Whereupon Belus commanded one of the gods to cut off his head and to mix his blood with the earth and form other men and animals which could bear the light. Belus formed the stars, the sun, the moon, and the five planets and the light.

Such is the account which Berosus gives in his first book. In the second was contained the history of the Chaldeans and the period of each reign, which consisted collectively of 4,320,000 years and reached to the time of the Deluge. After the death of Ardates, Xisuthrus reigned eighteen *sisri*. In this time happened the great deluge.

The deity Kronos appeared to him in a vision and warned him that on the 15th day of the month Doesius, there would be a flood, and enjoined him to write a history of the beginning, progress and conclusion of all things down to the present, and to bury it at Surippak and to build a vessel, and take with him into it his relations.

This is, however, not by any means the only source of evidence, for there are many descriptions of the remarkable event. Some of these have come from the Greek historians, some from the Babylonian records; others from the cuneiform tablets, and still others from the mythology and traditions of different nations, so that we may say that no event has occurred either in ancient or modern times about which there is better evidence or more numerous records, than this very one which is so beautifully but briefly described in the sacred Scriptures. It is one of the events which seems to be familiar to the most distant nations—in Australia, in India, in China, in Scandinavia, and in the various parts of America. It is true that many look upon the story as it is repeated in these distant regions, as either referring to local floods, or as the result of contact with civilized people, who have brought it from historic countries, and yet the similarity of the story is such as to make even this explanation unsatisfactory.

The writings of the Chinese date from 3000 B. C. and are historical records, free from anything supernatural and making no claim to a higher source, and relate events for the most part in a prosaic and definite language; the best of them being the "Shu King," the book of historical documents. Legges' excellent editions have rendered it accessible to English readers, and from it we learn that in the reign of Emperor Yao a great and devastating flood covered China. The date of the emperor is placed by Legge as the year 2357 B. C.

Among the alleged records of the reign of Yu, is an inscription traced on the rocks of Kan-lan-shan, one of the peaks of Mount Hang. This relates to an inundation, which occurred in the reign of Yao, B. C. 2293, which is nearly synchronous with the Deluge of Xisuthrus. It contains seventy-seven characters. A *facsimile* of this tablet was published by W. H. Medhurst in the journal of the Asiatic Society of North China.

The Chinese chronology strongly corroborates Dr. Hale's researches as to the Bible chronology, particularly in the date of Fuh's successor, who is the Chinese Noah. The Chinese creator was Pwanku, a fabulous being who grew in stature six feet every day. His companions were the dragon, the phoenix and the tortoise, divine types of the animal creation. He was succeeded by three rulers of monstrous forms, called the celestial, terrestrial and human sovereigns. The history of the Creation and the antediluvian world was written in tadpole-headed characters on the carapace of the mysterious tortoise. This Pwanku resembles the giant Bor of the Scandinavians, for after he had chiseled out the sun, moon and stars, he died and his head became mountains; his breath, wind and clouds, his voice, the thunder; his limbs were changed into four poles, his veins into rivers, his sinews into the undulations of the earth's surface, his beard was turned into stars, his skin into herbs and trees, his teeth, bones and marrow into

metals, rocks and precious stones, his dropping sweat into rain, and lastly, the insects which stuck to his body, into people.

There are also many stories of the Creation and of the Flood scattered through the ancient nations of Europe and Asia but none quite as fanciful as this, but what is quite remarkable, the history of the Flood is generally associated with the story of the Creation, just as it is in the mythology of the North American Indians.

The Flood story is confirmed by many widely scattered myths. To illustrate: the story of Deucalion's flood was common among the Greeks, and became known through Pindar and Ovid. The story of the flood of Ogyges is known through Nonus 400 A. D. A Phrygian myth is found on the bronze coin of Apamea 300 A. D. The Syrian story is given by Lucian's "Dea Syria." The Hindu Flood story seems to be in-



Fig. 2.—CONSTELLATION ARGO.\*

dependent of the Semitic. It is found in the Mahabharata and in the Bhagavat-gita. In this Hindu story, Brahma in the form of a fish carries the ark through the waters, and Menu creates, not only a new human race but even the gods. The Iranian story is later than either the Semitic or the Hindu.

The Greeks had two different traditions as to the Deluge. With the first was connected the name of Ogyges, the first king of Attica, an entirely mythical personage. The second is the Thessalian story of Deucalion. It is as follows: "Zeus having resolved to destroy the men of the Bronze Age, whose crimes had excited his wrath, Deucalion by the advice of Prometheus, his father, constructed an ark in which he took refuge with his wife Pyrrha. The Deluge came, the ark floated for nine days and nine nights, and was at last stranded on Mt. Parnassus. Deucalion and Pyrrha came out, offered a sacrifice and re-

\* Figure 2 is from Miss E. N. Plunket's book on "Calendars and Constellations." It shows the astronomical record of the Flood.

peopled the world, according to the orders of Jupiter, by casting behind them the bones of the earth, that is, stones, which were changed into men."

The Hindus have also a story of the Flood, which is contained in the Sanskrit poems and has been translated by Max Müller. A fish came to Manu and prophesied the Flood, and said: "Build a ship and worship me, and when a flood rises, go into this ship." Manu built the ship, worshipped the fish, and went into the ship. When the flood came, the fish came swimming to him, and Manu fastened a rope to a horn of the fish. The fish carried them over a northern mountain and then said: "Bind the ship to a tree on this mountain. As the waters sink, thou wilt slide down." Manu slid down with the waters, but the flood had carried away all creatures, and he was left alone.

II. The story is found in America in many different localities and among different tribes. One version is found among the Iroquois, and contained in bark records which are supposed to be prehistoric. The following is the translation of the story contained in the "Walum Olum," by Dr. D. G. Brinton: "Long ago there was a mighty snake and beings evil to men. This mighty snake hated those who were there and greatly disquieted them. The snake resolved to harm the men. He brought three persons. He brought a monster. He brought rushing water. Between the hills the water rushed, and rushed. Dashing through, destroying much. Nanatuck, the strong white one, grandfather of beings, grandfather of men, was on the turtle island. Beings and men all go forth. They walk in the floods and shallow waters. There were many monster fishes that ate some of them. The Manitou's daughter, coming helped with her canoe, helped all as they came, also Manabush, the grandfather of all, the grandfather of beings, the grandfather of men, the grandfather of the turtle. The men then were together on the turtle, like two turtles. Frightened on the turtle, they prayed that what was spoiled should be restored. The water ran off, the earth dried, the lakes were at rest, all was silent and the mighty snake departed."

Another version is one which still prevails among the Menominees and Algonkin tribes. According to this story, there was a contest between Manobozho and the evil manitous who were serpents. The manitous succeeded in bringing a great flood upon the earth, but Manobozho escaped by climbing a pine tree, which he caused to grow higher as the waters ascended. Four times the water arose, and threatened to sweep Manobozho from his refuge. Just as the water reached him, it began to expend its force and retire.

Still another story is told by the tribes dwelling upon the shores of Hudson Bay. According to this story, a great monster resembling a whale, called Mooshekinnebuk, rushed upon Manobozho and swallowed him. Manobozho found himself in



a company of creatures which had already been swallowed—bears, deer, foxes, and beavers, who thought themselves near to death. Manobozho encouraged them to make a great commotion, and finally himself thrust a sharp knife into the heart of this great fish, which, after mighty convulsions, threw himself out of the water on the shore and died. Manobozho then cut a hole big enough to let in the air and sunshine, and took up his magic singing sticks and began singing to those who were imprisoned. His song was, "I see the sky, I see the sky." He then set to work with his knife and made a hole large enough for all the creatures to make their escape.

The story told by the Menominees is similar to this, but is followed by the story of the new creation. Manobozho called to himself the different animals that survived, and sent each one down to the bottom of the sea to get soil with which to create the world. The animal who succeeded was the muskrat; he brought up a little mud in his paws, which Manobozho took and scattered upon the water. As he scattered the particles, it grew and formed a great island. He placed twigs in the mud, which grew to trees and covered the island. He then created animals and human beings.

There is another story of the Flood which is told by the Navajoes. According to this story the world in which we now live is the fifth world. The first world was in the form of a cave which was very dark. In it was the first man, the first woman, and the coyote. In the second world there were two others, the sun and the moon, and the cave was a little lighter. The first pair were anxious to escape from it, and decided to ascend to the third world, and succeeded only when they sent up an animal to bore through the roof; they then took a reed and climbed through to the third world. From this world they passed to the fourth, which was the present home of the Navajoes. It was situated in the midst of a valley, surrounded by four mountains, each one of which was covered with verdure, with a tree on top and a beautiful fountain at the bottom. The people had no sooner arrived in this valley, however, than they found that a flood of water was pouring out of the earth and covering the land. It appears that there was a channel which connected the caves with the ocean, and after the people had come up out of the cave and reached the valley, the waters burst up and covered the land; but the people prayed to their divinity, who threw rainbows over the water, which spanned the valley in different directions, and connected the four mountains. After a time, the waters subsided and the land was left full of mud and wet places, but afterwards it dried up and became their habitation.

Another version of the story of the Flood is found among the Zunis. There was a valley, also, in their territory, but there was a high cliff on which they made their homes, and so escaped from the rising water. The water arose to near the

top, and left its mark in a dark seam, which can still be seen in the rock. The people escaped the flood by making an offering to the spirit of the water, in the form of a youth and a maiden, whom they let down from the cliff. These were transformed into two rocks, which are seen to the present day, isolated from the cliff, and resembling human beings.

There is another story of the Flood, which prevails among the Aztecs, and is perpetuated by the Calendar Stone, a stone in which the serpent is seen upon the circumference; in the center of which is the face of the sun, and four towers or



Fig 3—AZTEC CALENDAR STONE.\*

figures surrounding the face. The interpretation of the stone is to the effect that the world was created and destroyed four times. The interpretation is as follows: The four towers about the face signify the four periods of time and the four successive destructions and creations; the first, by water; the second, by wind; the third, by fire; and the fourth, by earthquake. There is no symbol of the tree in this calendar stone. There are kernels of corn, which symbolize the season of prosperity and the source of light. There is a circle also, filled with ani-

\* Figure 3 represents the story of the destruction of the world among the Aztecs: one by flood, one by tempest, one by fire, and one by earthquake

mal heads, which symbolize the seasons and the months into which the year is divided. It appears that astronomy and chronology, as well as mythology, were all drawn upon to construct this remarkable calendar stone. The contrast between the serpent which forms the border, and the face which forms the center, as well as the divisions of the serpent, would indicate that the same general narrative is symbolized, as that given in the traditions of the wild tribes, and is symbolized by the nations of the East, including the Scandinavians, the Greeks, and the ancient Babylonians, though in this case the face of the sun takes the place of the tree as a symbol of life. Some have claimed that the stone is astrological, rather than cosmogonical, and refers to periods of time, and that there is no such contrasts contained in it, between the serpent and the tree, as is given in other stories. The idea of the yearly renewal of nature is symbolized by the snake which encircles the stone, surrounding the symbols of time.

There were other Flood myths scattered through the American continent. One of them has been preserved in the bark records of Walum Olum of the Delawares; another in the sand paintings of the Navajoes; another in the calendar stone of the Aztecs. The American version dates back to prehistoric times, but is, after all, much more recent in its origin than either the Chinese, Japanese, Assyrian, Chaldean, or any of the Oriental calendars. The Chinese, as we have seen, dates back to the reign of Fuhi, the first historic king, 2852 B. C., though the commencement of a Sexagenary Cycle dates in Hewangi's reign 2637 B. C. The use of the ten honorary characters applied to days in order to denote their chronological sequence dates from the reign of Yu, about 2000 B. C. The history written by Sz'ma Tsien nearly four centuries before they were discovered, 279 A. D., contains the first attempt to arrange the years in cycles of 60, but he cannot be claimed as the inventor of the system, for there were 620 different works accessible to him. In giving a full translation of the "Bamboo Books" in the introduction of the Shu-King Dr. Legge has shown one of the sources of ancient history. The records of the Shu-King are prior to the days of Abraham.

There are other versions, some of which have come from Babylonian records, others from the various records of the late Assyrians, others from the Greeks; but all can be traced back to a date much earlier than the Roman and Greek historians and even earlier than the days of Moses himself. We again say that no event has occurred in ancient or modern times concerning which there is better evidence, as far as written records are concerned, than this very event, which is so beautifully described in the Book of Genesis. It is true that there are some features in the narrative which are difficult to reconcile with our ideas as to the ability of the shipbuilders of the time to build an ark large enough to accomodate so many

animals, or to survive such a storm as described, and the difficulty is increased when the opinion is advanced that the Flood was universal rather than local in character, and especially when the event is made to embrace all the signs of the former existence of men and animals during the geological era.

Fortunately, however, this belief which was so common a few years ago has been abandoned by all who have given serious and candid attention to the subject, and nearly all Bible students have settled down to the conviction that the Flood was really local in its character and only covered the region which is embraced in the valley of the Euphrates and Tigris—the original home of the human race, and the region from which the various nations of the earth may be supposed to have migrated. It will be interesting, therefore, to follow up the story of the Flood as told in the Bible, and to compare it with the various narratives which have been preserved among the different heathen nations, and especially with the cuneiform records which have recently been discovered. It should be remembered that the story of the Deluge is quite different from the story of the Creation, and that there is no possible way in which we can decide as to the time which elapsed between the Creation and the Deluge, and, therefore, the two records must be studied with this thought constantly in mind, the geological time being given to the first event, but historical time to the last.

It should also be remembered that mythology is not history, and whatever marvellous events and strange monsters are brought into the account by myths and polytheistic versions of the story, should be carefully eliminated and the plain and simple narrative should be accepted as most worthy of our study.

III. Now, we call attention to the remarkable correspondence between the mythology which prevailed in the far West and the record which is given by the Scriptures, about the contests which prevailed at the earliest period. It is a most remarkable fact that the same story, with variations, prevailed among the nations of this continent, long before the time of the Discovery. It is found in their ancient records. According to Lenormant, the primitive belief was that there were personal spirits which were distributed throughout nature, which led to the adoration of the Nature powers; the spirits everywhere produced the phenomena of nature and directed and animated all created beings; yet, at the same time, they sent death and disease. These spirits were distributed everywhere; in the starry heavens; in the earth; in the intermediate regions. Each element was full of them—the earth, the air, fire and water. Each celestial body and each terrestrial creature was affected by the spirits.

The conceptions of the war god, the god of death, and human sacrifice, are united in some of the figures; while others

seem to symbolize the sun, the maize god, and the gods of fertility. One such story is told by the Western tribes. It is to the effect that there was a serpent who abode in a spring of water. A young brave came to the spring and saw the serpent looking out from the water, but changing itself into the form of a beautiful maiden, with whom he became fascinated and disappeared with her beneath the waters. Another story is told by the Iroquois, which resembles this with variations.

There are, in connection with these stories, contests which resemble that of the two brothers as given in the Scriptures. These brothers contended with one another before they were born, as Esau and Jacob contended. Glooskap, who was worshipped afterward by all the Wabenaki, or children of light,



Fig. 4 — CONSTELLATIONS AND GREEK GODS.\*

said: "I will be born as others are," but his twin brother Malsunsis declared that he would burst through his mother's side, and so he did, killing his mother. The two grew up together, but one, Glooskap, was the benefactor and accomplished great things for the people; while the other was an evil worker. Glooskap produced the first human beings from the ash tree. The ash was the typic tree of all life, from it, Igdrasil, the tree of existence, was created. Another story of the twins is told by the Iroquois. The mother came down from heaven, or the higher world, and was received on the back of a turtle. Of the twins who were born, one possessed a gentle disposition and was called "the good mind." He began the work of creation; he made the sun, the moon, the creeks, the rivers, the ani-

\* Constellations and Greek divinities. From Bryant's "Analysis of Mythology."

imals and fishes, and two persons, male and female, breathing into their nostrils the breath of life. While the bad mind, the brother, went through the island and made the mountains, the reptiles, and everything that was injurious to mankind.

Still we find a great difference between the Creation and Deluge, for the Creation is evidently put by the Scripture at the very beginning of things and at a very indefinite date, but the Deluge is supposed to be an event which was known to many nations, and the date of it can be verified by tradition as well as by the monuments. The first belongs to the geological age, but the latter to the historic, or at least to the protohistoric age. It should be remembered that mythology is not history, for there are many marvellous events and strange unnatural creatures described by the myths which are so unmistakably drawn from the local scenery and strictly conformed to the aboriginal methods of thought and expression, while the added elements are so thoroughly pervaded with the white man's thoughts that the lines can be easily drawn between them. There may be certain strata in mythology which reveal the transitions from the old to the new; but the upper layer is generally a heterogeneous mass, which shows that it does not belong to the genuine and native formation.

This story was confirmed by Mr. George Smith, who in 1875 discovered a version of it, which was contained in the tablet of the Gilgamesh epoch. According to this story, Anu Belninip sent out a destroying flood; but Ea, another divinity, determined to save Tsitnapishtim and advised him to build a house (a ship), and take with him into it "the seeds of life of all kinds." He accordingly constructed the house, or ark, and coated it within and without with bitumen, and divided it into apartments. His numerous family, relations, laborers, cattle and the beasts of the field were brought into the house; after that, the storm arose, the rain fell and darkness covered the earth, all living beings were destroyed, except those in the ark. On the ninth day, Adra [Noah] opened the window, and when the ship grounded on the Mountains of Nitsir seven days later, he sent out a dove, a swallow and a raven. The dove and the swallow returned, but the raven did not. Adra [Noah] offered a sacrifice on the mountain and the gods smelt the pleasant odor.

The story mentions further that Ea, the chief god, rebuked Bel for ordering such a deluge, but Ishtar lifted her gems which were made by Ennu which would remind her forever of the flood. According to another version, she raised aloft the great ornament, the rainbow.

Another version is that Bel himself went on board the ship and announced that Una Pashti [Noah and his wife] were to be gods and live afar off at the mouth of the rivers. These tablets containing the Gilgamesh epoch were found in the library of Ashurbanipal at Koyunjik 668 B.C.,

but they were only the copies of the originals, which were found in the temple archives of Warka. Several fragments have since been found, giving the dimensions of the ark. An especially interesting tablet was published at Leipsic, which contains a map surrounded by the ocean, probably dating from the ninth century B. C., though the inscription on it was from "the year of the Great Serpent."

IV. Various writers have endeavored to reconcile the account of the Flood as given in the Scriptures with such natural causes and events as geologists are familiar with. Among them is Mr. Suess, the German geologist, who has recently published a book on the subject. According to this author, the cuneiform records furnish a view of the geological disturbances which are entirely in accord with the Scripture account. The translations of the cuneiform records are given in this work, so far as they have a bearing on the story, and the author comments on them in such a way as to show that seismic forces may have produced the flood and furnish an explanation of the event. The cuneiform record begins with the council of the gods in the ancient Sipparah.

It appears that thousands of clay tablets covered with cuneiform inscriptions have been excavated from the ruined mound of Koyunjik opposite Mosul, and these have been translated by the scholars who had learned to decipher the cuneiform language. The greater part of these ancient writings was confined to the reign of Ashurbanipal, 670 B. C., from originals preserved in the libraries of Babylon, Kutha, Akka, Ur, Erech, Larsa, Nippur, and other towns.

The account of the Deluge is not contained in the tablets which treat of the creation of the world, the fall of man, and the conflict of good and evil, but forms an episode in a great epic which tells of the deeds of Izdubar. Several copies of this epic were made at the command of Ashurbanipal from a much older text, which was inscribed more than 2,000 years B. C. and was preserved in a library at Erech.

The description of the Flood is as follows: (Col. 5-7.) Fear of the gods themselves; they fly up to the heavens (8-18). Loud lament of the Goddess Ishtar over the destruction of men (19-23). Duration of the storm and flood; Adra sails through the flood. Corpses drift on the waters (24-30). Adra looks out and breaks into tears. First appearance of land. The ship strands on a mountain in the land of Nitsir† and



Fig. 5.—NOAH'S ARK.

\* Copied from Bryant's "Analysis of Mythology," Plate XIII., Vol. III., page 46.

† Nitsir stood hard by the district called Uartu; the sound of the word Uartu resembles Ararat.

remains there six days. Adra sends forth a dove, then a swallow, then a raven (40-38). He leaves the ship with all his companions, and prepares a sacrifice (49-53). The gods draw nigh.

(Col. IV.-1-2-5.) All the gods may come to the offering, except Bel, who caused the Flood. Bel is angry because Adra escapes (12-22) Ea promises that the innocent shall not suffer with the guilty. Beasts of prey, famine, and plagues may destroy mankind, but never again a deluge. Istar raises the great (rain) bow on high. (23-30.) Bel is pacified, enters the ship, lays Adra's hand in his wife's and makes both of them gods, and places them at the mouth of the river.

Now, such is the cuneiform record of that remarkable event, which is recorded in the Scriptures as the Flood in which Noah and his family were preserved; a record which so closely resembles it, as to convince all that both refer to the same event.

According to Prof. Suess there are four groups of legends or myths concerning the Flood, each one of which appears in a different geographical district, as well as at different periods. These, when arranged as to their order in time, are as follows:

1. That which appeared in Chaldea or Babylonia and was a part of the great epic which tells of the deeds of the hero Izdubar. Several copies of this epic are known. They were taken from a very early text, probably as early as 2000 B. C., and preserved in the library at Erech. The career of the hero is related in twelve cantos.

Prof. Suess says the events may be divided into three groups: (1) The warnings, (2) the event itself, and (3) the conclusion. All the warnings proceed from Ea, the wise god of the deep. "Hear and give heed thou man of Surippak, son of Obcastes, abandon thy home, build a ship, and save all that thou canst find of living creatures. The appointed time has arrived," spoke the voice.

2. THE CATASTROPHE (40-46). From the foundations of the heavens flock clouds. In the midst thereof Rammon caused his thunder to roar. The mighty plague god awakens the hurricanes. The Anu-naki cause floods to rise. The earth they make to tremble through their power. Rammon's great billows ascend to the sky—all light is consumed in darkness.

THE EARTH.—The Izdubar epic states that the waters come out of the deep, and this is opposed to the rain.

3. The third group (49) Rammon's flood ascends to heaven.

THE STRANDING. (Col. III., 30-34.) "I looked towards the four cardinal points; a terrible sea. Towards the twelve houses of the heavens (constellations); no land. The ship drifted towards the country Nitsir. A mountain of the country held the ship fast, and let it go no further toward the summit."



The asphalt pitch found in the rocks was used for many purposes in ancient times. As to ship building, Col. Lane Fox has given the history of ship building, and has shown how slow the advance was from the hollowed tree or dug-out to the stitched boat, and from this to the use of pegs, and from this to the building of large vessels. This removes one of the difficulties and apparent inconsistencies of the record, for the whole long period of the antediluvian period had elapsed since boat building had begun in this part of the world.

The Izdubar epic tells of the deeds of the hero. Several copies of this were from a much older one, which was inscribed 2,000 years before our era and was preserved in the library at Erech. The epic is in twelve cantos, which Rawlinson compares to the twelve signs of the zodiac and receives from the comparison an allegorical similarity with the course of the sun. The eleventh canto corresponds with the constellation Aquarius. This eleventh canto also makes Surippak as the abode of Noah, and the mountain in the country of Nitsir as the place of landing. The inhabitants of Surippak were a people skilled in ship building. The seacoast at that time did not correspond with what it is now, for the activity of the river has resulted in the formation of land, which some have figured out to be at least one hundred miles.

As to the natural causes which brought about the Deluge, nothing is said in the cuneiform records, or in the Scriptures, and even most of the geologists have been at a loss to explain them, though the author who has published these translations of the cuneiform record has given as reasonable an explanation as anyone.

Prof. Suess shows that the Izdubar epic narrates that the water came out of the deep, but this rising is a phenomena which accompanies earthquakes in the alluvial deposits of great rivers. Earthquakes in the valley of the Indus and Ganges and Brahma Putra have afforded numerous examples of the ejection of subterranean water and of floods.

Six days and seven nights wind, deluge and storm kept the upper hand, but at the dawn of the seventh day the storm abated and the deluge ceased, but the corpses sank like trunks of trees and the dwellings of men were reduced to mud. Andra (Noah) sends forth a dove, a swallow, and a raven, and at last leaves the ship with all his companions and prepares a sacrifice. The gods draw nigh, Ishtar raises the great bow and declares that all the gods may come and partake of the offerings, except Bel who had caused the flood, and Ea, the chief god, makes the promise that beasts of prey, famine and plague may destroy mankind, but never again a flood. At this Bel is pacified.

Now as to the physical features of the Deluge. Professor Suess says they may be divided into three groups: (1) The warnings; (2) the event; (3) the conclusion. The warnings

were given as in other floods of seismic origin—in the repeated risings of the sea. The altitude of the mountains which border on the land of Nitsir (Mesopotamia) averages 300 metres above the sea. The vessel drifts over the great waters, and lands on a declivity of one of the great miocene hills which border on the plain. It does not reach the summit (as some have imagined), but at a point where its living cargo of human beings and animals could disembark. The fact that the vessel was driven far inland from the sea against the usual course of the rivers, indicates that the disturbing force was from the sea rather than from the mountains. The flood in fact came, as all great floods of the present day, from the sea. Earthquakes have no connection with the usual periodic risings of rivers, and especially the rivers which rise among mountains, but it was an earthquake which caused the ship (or ark) to drift so far to the north. "The valley of the Euphrates," Prof. Suess declares, "although visited by earthquakes for thousands of years has seen no recurrence of such a flood.

The accounts which we possess of the Deluge originated in districts in which such an event was extremely rare, and it was for this reason that it made such an impression that it should be mentioned in all the records and preserved in the traditions of the people through so many generations, and the occurrence of this calamity at so early a period in history also accounts for the distribution of the story throughout so many parts of the world, and the repetition of it in different versions among so many nations. The water poured over a thickly-populated region in which many cities and dwellings had been built, and which had never before witnessed such a calamity.

Professor Suess says that the result may be summed up as follows:

1. The event known as the Deluge took place in the region of the lower Euphrates, and was connected with a sweeping inundation of the Mesopotamian plain.
2. The chief cause was an earthquake of considerable violence in the region of the Persian Gulf.
3. It is probable that during the period of the most violent shock, a cyclone came from the south, out of the Persian Gulf.
4. The traditions of other races do not justify us in asserting that the flood extended over the whole earth, or beyond the lower part of the Euphrates and Tigris.
5. After impressing the memory of man for thousands of years, it has passed from the sacred region of antiquity into the science of geology, and may be explained as follows:

In the course of a seismic period of some duration, the water of the Persian Gulf was repeatedly driven by earthquake shocks over the plains at the mouth of the Euphrates. Warned by the floods, Hasis-Adru (Noah), the God-fearing philosopher, builds a ship, calks it with pitch, and as the move-

ments of the earth increase, he flees with his family to the ship. The subterranean water bursts from the fissured plain, a cyclone approaches from the Persian Gulf, and adds to the seismic force. The sea sweeps with devastating force through the valleys of the Tigris and the Euphrates, and reaches as far as the foothills of the mountains.

Our ignorance is enlightened by three different records: the writings of Berosus, the Hebrew narrative, and the cuneiform tablets.

According to Berosus, the ark was 3,000 feet long, and 1,200 feet wide.

According to the cuneiform record, the length of the ark was 600 cubits, the width and height, 140 cubits, respectively.

According to the Hebrew account, the length was 300 cubits, the width, 50 cubits, and the height, 30 cubits.

In each and every account, the ark is represented as being divided into compartments, and provided with a door, and with windows.

Berosus states that Xisuthrus was a king, the last of the antediluvian kings of Chaldea. Before entering the ark, he buried a written record of the world's history. After the subsiding of the waters, he ordered his companions to return to Babylonia, which they did, and founded Babylon.

The Hebrew narrative makes no mention of Noah's home, but the Tigris and Euphrates are given as the rivers of that region, and his use of pitch in the construction of the ark indicates the bitumen pitch of Babylonia.

There is a marked difference in the accounts with regard to the number of persons who went into the ark. The Scriptures speak of Noah, his wife, his three sons and their wives: eight souls in all. Xisuthrus took his family and kinsfolk, together with a pilot. The hero of the cuneiform record entered the ship with family, men servants, maid servants, and artisans.

In all three accounts the hero is commanded to take with him living creatures of every kind, fowl, cattle, and creeping things. In one Hebrew account, two of every kind were to be taken; in another, seven of the clean beasts and fowl, and two of the unclean. Nothing is said about wild animals, except that all flesh died that moved upon the earth,—fowl, cattle, beasts and creeping things.

## MOUNDS BUILT BY THE SIOUX IN MINNESOTA.

BY WARREN UPHAM.

Near the great bend of the Mississippi river in the east part of the city of St. Paul, perhaps at the cool springs and brook-lets of the State Fish Hatchery, or at the base of Dayton's bluff, which is crowned with the beautiful Mounds Park, or at the mouth of Phalen creek, Father Louis Hennepin and his two French companions, in the spring of the year 1680, with their Sioux captors, left the great river which the Franciscan priest had ascended by canoeing from the Illinois river, and thence proceeded by a wearisome overland journey of sixty leagues, as Hennepin wrote, to the region of Mille Lacs. Our first historic knowledge of the vicinity of the remarkable groups of mounds in St. Paul thus began two hundred and twenty-five years ago. It was at the beginning of May, about two months before these Frenchmen, coming south from Mille Lacs with the Sioux, saw and named the Falls of St. Anthony.

The next definite historic mention of this place is given by Captain Jonathan Carver, of Connecticut, who in the summer and autumn of 1766 traveled from Boston to the Minnesota river, and spent the following winter with the Sioux (or Dakotas, as they call themselves) near the site of New Ulm. Carver arrived at the site of St. Paul at the middle of November, and visited the cave later named for him in the base of Dayton's bluff, of which cave and its neighborhood he wrote:

The Indians term it Wakon-teebe, that is, the Dwelling of the Great Spirit. . . . At a little distance from this dreary cavern is the burying-place of several bands of the Naudowessie [Sioux] Indians: though these people have no fixed residence, living in tents, and abiding but a few months on one spot, yet they always bring the bones of their dead to this place; which they take the opportunity of doing when the chiefs meet to hold their councils, and to settle all public affairs for the ensuing summer.

So long ago was the site of the Mounds Park, or some other burying-ground very near it, used by the Sioux bands coming habitually here once a year, with the opening of spring, to inter the bones of their dead, and on the same occasion to hold a legislative session. It is thus seen that St. Paul was even then the established seat of government, the capital, as you might say, of the adjoining Sioux country.

When Carver returned to the east the next spring, voyaging down the Minnesota and Mississippi rivers, he was accompanied to this locality of Carver's Cave and Mounds Park by nearly three hundred of the Sioux, including many of

their chiefs. Here he made a speech to them, advising them to maintain relations of friendship with the English. The principal chief replied, promising this, thanking Carver for his promoting a peace between the Sioux and the Ojibways, and urging that the fur trade should be continued.

After these speeches, two of the chiefs gave their assent to a deed which Carver had written, appending their marks as signatures, one a turtle (or a beaver), and the other a snake, by which they granted to him, and to his heirs and assigns forever, a vast tract east of the Mississippi river, including the greater part of the area that is now St. Paul. The grant extended from the Falls of St. Anthony along the river to the south end of lake Pepin, and reached from the river a hundred miles eastward. This deed was given on the first day of May, 1767.

A few years after this expedition, Carver went to England, and he died in London in 1780. Between forty and forty-five years subsequent to his death, the supposed rights of his heirs under the deed were denied by the United States Congress. One of the grounds for this decision was that no citizens, but only the state, whether Great Britain, as in 1767, or the United States after the treaty of 1783, could so receive ownership of lands from the aborigines.

Besides, as Colonel Leavenworth showed, the Sioux bands of the prairie region, who were with Carver, did not then, nor within the knowledge of history, possess any lands or hunting grounds east of the Mississippi. The wily savages granted to Carver what they did not own; nor was this tract of land then claimed by any of the Indian tribes. It was partly mapped by Carver, in his *Travels*, as a "road of war," that is, neutral ground. In another place his map explains this term as follows: "All Countries not possessed by any one Nation, where War Parties are often passing, is called by them the Road of War."

The Sioux deed to Carver was annulled; but his name was commonly given to the cave during more than a hundred years, until it also came to an untimely end. After being partly dug away, in 1872, in grading the Chicago, Milwaukee and St. Paul railway, it was almost wholly obliterated about eighteen years ago by the construction of the Chicago, Burlington and Northern railway.

Above the site of the cave, however, and about a third of a mile south from it, at the crest of the river bluff, one of the finest groups of Indian mounds in Minnesota, now guarded and preserved in this city park of St. Paul for all coming time, tells of the vanished red people, once owners of this region, to their white successors. It is a place to pause from the hurry of our busy toil, to think back to former centuries when a primitive race, children of the forest and the prairie, here hunted and fished, strove in wars, loved and hated, exulted,

sorrowed, and passed away, leaving scarcely any traces of their existence save these earth mounds.

In the *AMERICAN ANTIQUARIAN* for 1896, T. H. Lewis of St. Paul, an enthusiastic archaeologist, published two papers describing the Indian village sites and mound groups of the area of this city. With its high land terminating in steep bluffs overlooking the Mississippi, this was a favorite place of the Indians for their temporary camping, or probably often for continuous residence during many years, with absences, of course, for hunting and to gather berries and wild rice in their season. No less than ten sites of Indian villages, known by frequent stone implements and their fragments scattered in the soil, are found by Lewis within the city limits, six being near the east or north side of the river, two on Phalen creek, and two west of the river.

Four groups of mounds are reported on the east side of the river in this area, including 58 mounds, and two groups in West St. Paul, together having 31 mounds. Thus the total number of mounds which Lewis examined in former years and recorded here is 89; but the most of them have been since destroyed.

The two most numerous groups in the east edge of the city were on Dayton's bluff, which was named more than fifty years ago for Lyman Dayton, a pioneer. It rises perpendicularly as a rock bluff from near the river shore to a height of 200 to 225 feet. One of the groups, extending about a quarter of a mile on the verge of the north-western and slightly lower part of the bluff, originally comprised thirty-two mounds, as Lewis states; but nine of them had been demolished before his survey in 1881, when he noted the largest mound of that group was 47 feet in diameter and five and a half feet high. Scarcely one now remains.

The more interesting southeastern group, situated in the Mounds Park, lies on the verge of the highest part of the bluff. It begins a third of a mile southeast from the site of the other group, and extends some fifty rods east-southeast. As mapped by Lewis, it originally had eighteen mounds. He writes as follows:

This group formerly consisted of one round mound with an approach, one elliptical mound, and sixteen round mounds, the largest of which was eighteen feet in height, and the largest round mound in the state. In 1856, the late Dr. Edward D. Neill made an excavation in it, and at the depth of six feet found the fragmentary remains of a human skeleton and a few pieces of broken pottery.

Ten and eleven years later, in 1866 and 1867, other excavations were made in this highest mound and in others adjoining it by Alfred J. Hill and William H. Kelley, finding fragments of human bones, a broken earthen pipe, decayed mussel shells, charcoal and ashes, a few fragments of pottery made of clay

mixed with broken shell particles, and "a large number of sea-shell beads closely packed together," as if they had formed a bracelet.

After a further interval of twelve years, one of the large mounds of this group, 70 feet in diameter and 12 feet high, was partially excavated in June, 1879, by T. H. Lewis and William H. Gross. They found near the center of the mound, at the depth of seven feet, "a well preserved bone implement, which had been rudely sharpened at one end as if intended to be used as an awl or perforator." Thence downward a round stake extended about two feet, and at the depth of eleven and one-half feet five pieces of wood, about eight feet long and five to seven inches in diameter, were found lying parallel with each other, 14 to 17 inches apart, extending from north to south. In the next foot below these large horizontal poles were decayed human bones, a bed of charcoal and ashes one to two inches deep, and a stratum of clay five inches deep, packed very hard, which appeared to have been a hearth or fireplace. This was nearly at the original surface of the ground before the mound was built. The preservation of the wood shows that this large mound is not very old. It is the next southeast of the highest mound, near the center of the group.

In August, 1882, Lewis made excavations in twelve mounds of this group, finding in all of them human bones, in most of them mussel shells, but only rarely a stone arrowhead, or sometimes several together, and under one mound, near the original land surface, a bed of charcoal and ashes two and a half inches deep.

The most notable discovery in these extensive excavations by Lewis was at the bottom of one of the northwestern mounds, about fifty feet in diameter and nine feet high, where, just below the natural surface, eight stone cists or boxlike compartments, rudely rectangular, about one by two feet in areal dimensions and about seven inches deep, had been formed by setting flat pieces of limestone on edge and covering them with limestone slabs and boulders from the glacial drift, making a heap of stones nine feet in diameter and nearly two feet high as a roof. Each of the eight underlying cists contained human bones, but none had a complete skeleton.

Besides the bones, seven of the cists contained mussel shells, from one to fourteen in each. One had also a single arrowhead, another had three arrowheads, and a third had nine. In the central cist, no mussel shell nor arrowhead was found; but it contained a perforated bear's tooth, a small piece of lead ore, and a small lump of red clay.

Seven mounds, from four to eighteen feet high, namely, Nos. 2, 3, 7 (built above the wooden poles), 9 (the highest), 10, 12 (having the stone cists), and 13, of the original eighteen mapped and numbered by Lewis, remain for inspection by visitors in Mounds Park. The other eleven mounds have been

removed in grading the ground, or are not now clearly recognizable. The Pavilion stands on the site of the original mound numbered 16, at the northwestern end of the group.

Who built these mounds? It was generally thought by archaeologists twenty-five to fifty years ago that the mounds of the Ohio and Mississippi valleys were built by a prehistoric people, a race distinct from the Indians and farther advanced in agriculture and the arts of civilization. To that ancient people the name of Mound Builders was given, and it was supposed that they were driven southward into Mexico by incursions of the Indian tribes that were found in our country at the first coming of white men.

This view, however, has been generally given up. The researches of the late Major Powell, director of the United States Bureau of American Ethnology, and of other specialists, including Prof. N. H. Winchell and the late Hon. J. V. Brower, of Minnesota, have well referred the building of the mounds to the ancestors of the present Indians.

From the testimony of Carver, it seems to me wellnigh certain that some or all of the mounds on Dayton's bluff in St. Paul were built for sepulture by the Sioux. It was their custom to enwrap the body after death and to expose it in the open air on a scaffold of poles. Later, in many cases, the relatives kept the bones and carried them in their journeys, and Carver saw some of them brought here for interment.

Minnesota has probably more than ten thousand mounds. They occur mostly along the larger rivers and in the vicinity of lakes, where the fish and game afforded sustenance. Often, as here in St. Paul, they are situated on the tops of bluffs or hills, where a very grand and inspiring outlook can be obtained, extending for many miles along the river valley or across lake and prairie. Like the mounds in this park, nearly all the mounds of this state were used for burial, but very commonly for only a few bones of the chief or friend so honored and commemorated.

Although I think the mounds here to have been built partly in Carver's time, less than a hundred and fifty years ago, some of the mounds in these groups may be much older.

One mound, however, near the celebrated Indian quarry of red pipestone in southwestern Minnesota, is known to belong to a date nearly seventy years after Carver's expedition to this region. George Catlin, the skillful painter of Indian portraits, visited this quarry, in 1836, and wrote as follows (North American Indians, vol. ii, p. 170), concerning the occasion of building this mound, for the burial of a young Sioux brave who lost his life in attempting an athletic feat.

The medicine (or leaping) rock is a part of the precipice which has become severed from the main part, standing about seven or eight feet from the wall, just equal in height, and about seven feet in diameter.



It stands like an immense column of thirty-five feet high, and highly polished on its top and sides. It requires a daring effort to leap on to its top from the main wall, and back again, and many a heart has sighed for the honour of the feat without daring to make the attempt. Some few have tried it with success, and left their arrows standing in its crevice, several of which are seen there at this time; others have leapt the chasm and fallen from the slippery surface on which they could not hold, and suffered instant death upon the craggy rocks below. Every young man in the nation is ambitious to perform this feat; and those who have successfully done it are allowed to boast of it all their lives. In the sketch already exhibited [plate 270, at page 164 of this volume], there will be seen a view of the "leaping rock;" and, in the middle of the picture, a mound, of a conical form, of ten feet height, which was erected over the body of a distinguished young man who was killed by making this daring effort, about two years before I was there, and whose sad fate was related to me by a Sioux chief, who was father of the young man, and was visiting the Red Pipe Stone Quarry, with thirty others of his tribe, when we were there, and cried over the grave, as he related the story to Mr. Wood and myself, of his son's death.

Professor Cyrus Thomas, in his "Report on the Mound Explorations of the Bureau of Ethnology," published in 1894 in the Twelfth Annual Report of that Bureau, for 1890-91, described a group of several low and scattered mounds near this pipestone quarry, including the mound noted by Catlin, of which he wrote (page 42):

No. 2 is the mound represented in Catlin's sketch, of which he gives the history, and which, according to his statement, was built two years before his visit. . . . He does not give the diameter, but estimates the height at 10 feet. Nicollet saw and noted it in 1838. Col. Norris noticed it in 1857, when, although apparently undisturbed, it was but little over 6 feet in height. When he saw it again in 1877 it bore the marks of having been opened, and he then learned that a cranium and some of the weapons and trinkets deposited with the Indians buried had been unearthed and carried off. He found a perforated bear's claw and some glass beads among the angular fragments of rock lying in the excavation. Making a thorough excavation when he visited it in 1882 on behalf of the Bureau, he found near the center some decayed fragments of wood, one of them apparently the short, thick, perforated stock or handle of an Indian whip. With the dirt of the mound were mingled many fragments of stone.

In numerous instances, and at widely separated localities, mounds in this state have been found to contain articles made by white men, as noted, in the reports of the Geological Survey of Minnesota, by Prof. N. H. Winchell and the present writer.

One of these mounds, on the site of the city of Red Wing, was thought by Col. William Colvill to have been probably the burial place of the Sioux chief from whom the city received its name. When this mound was leveled, in grading a street, decaying bones were found in it, and also a Jefferson medal of the year 1801, which Colonel Colvill supposed to have been presented to Red Wing, the old chief, by Lieut. Z. M. Pike, on his return in 1806 from exploration of the upper Mississippi.

Mound burial, either of the body soon after death, or, more commonly, of some of the bones kept by the relatives or other friends during weeks or months and brought for ceremonious burial at some stated season of the year, seems to have been a common custom of the Sioux; but the less frequent, and even very rare, occurrence of artificial mounds in all the country occupied by the Algonquian tribes, including the Ojibways of northern Minnesota, indicates that they very rarely or never built mounds as monuments of their dead.

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### EXCAVATIONS AT SIDON.

BY GHOSU EL HOWIE.

Sidon lies about half way between the fallen city of Tyre and the fast-rising port of Beyrut, west of the mountains of Lebanon, on the verge of the eastern shore of the Mediterranean.

At what time of man's history were the first booths built, which formed the nucleus and beginning of what afterwards came to be called "Great Sidon" will probably never be known, until the Palestine Exploration Fund, or some similar society, treats Sidon as Gezer, Lachish, etc., have been treated.

A traveller and writer of note told us fifty years ago that Sidon had "no antiquities," on the ground that it was "too old," however the unexpected happened, and the results of recent excavations have astonished the antiquarian world, and filled the young museum in the old city of Constantinople with antiquities from Sidon and its vicinity.

Four parallel courses of large stones along the northern bank of the Sidon river, Nahr-el Auwely, or as the ancients called it, Bostrenus, seemed to the brilliant Frenchman Renan, only a section of the river dam, but since his mission to Phœnicia this dam has been shown, to the astonishment of antiquarians to be sure, to be part of the foundations of the temple of the Phœnician god Eshmun.

Up the river, at a distance of a thousand metres from the sea, is this wall of four courses of stones, of about a cubic metre each. The two courses nearest the river are strongly built, but of far inferior workmanship to the two courses next to the hill; for these latter are so carefully dressed and so carefully put together that a small pin could not be driven into any of the seams. It is concluded that this structure was raised to enlarge the top of the hill to about 20 metres, on which the first Sidonian temple as yet discovered, was erected.

A difference in workmanship between the two courses next to the hill and the two next to the river has been observed, and this led to the supposition that the superior workmanship of the two next to the hill proves their earlier origin

and that the other two were added afterwards to protect the earlier structure from the disturbing action of the river. This does not surprise modern inhabitants of Syria, for they are accustomed to the sight and construction of such protections to bridges and other buildings.

The stones of the older or inner two courses are inscribed.

The first circumstance which antiquarians regard as remarkable, is connected with the fact that the inscriptions are in the hidden sides of the stones and so placed as to leave, from the standpoint of the builders at least, no hope or possibility of those inscriptions ever being seen.

This recalls the fact that the famous Siloam inscription, which was discovered by one of the rarest accidents, was carved in a dark recess of an aqueduct, ordinarily speaking beyond human ken, and after it had been discovered and pointed out, it was a matter of exceeding difficulty and danger to obtain a sight of it, copy it or photograph it.

There may be nothing in it, but I cannot help remarking that the modern inhabitants of Phœnicia and other parts of the East, inscribe words or sentences, or have such inscriptions made for them by professional men or women, and then hide them in such places as they think it impossible for any human being to find. Such inscribed papers are also encased in leather or metal and secreted in the garments which the people wear, though sometimes such cases are worn suspended by chains from the neck, but on no account will they suffer them to be opened. I know of cases where inscribed pieces of paper have been forced into a hollow bone and the bone hidden away with the utmost care.

The purpose of some of these writings may be to charm away evil, or to charm in good. They may be expected to hurt an enemy or to perpetuate merit.

Is there much that is absurd in the supposition that the authors of those inscriptions in this temple of Eshmun regarded them as charms and did not mean them so much for the information of after generations?

Another bewildering fact concerning these inscriptions is their duplication. The ten which have already been found are either the same or very similar to each other. One inscription, ten times repeated in the same building, reminds me forcibly of the faith which Orientals have in repetitions, now as in the days of our Lord. (Mat., vi., 7.)

The Buddhist cannot repeat his sentiments in words fast enough, or long enough, and therefore he writes them on a piece of paper, hangs them up on posts and trees, and trusts to the aid of the winds to keep moving them, which he supposes is as good as if he were repeating them himself.

The Roman Catholic christian repeats the same prayer twenty-five times consecutively, while the Orthodox Greek repeats "Kyrie Eleison" forty times with one breath. "Bod

Ashtoreth (King of Sidonians) and the son of Sadukiatan, king of kings," may easily have hoped for an increased merit from the duplication and repetition of inscribed words.

Among the antiquities unearthed here are fragments of inscriptions of offerings and vows in Phoenician. Also a fragment of an Egyptian inscription of the king (Accoris, 4th Century, B. C.) and small images of Kishany (special kind of glazed pottery still in use in Damascus) designed in accordance with the ancient Phoenician style, but the workmanship is more like that of the Egyptians. Also several disfigured marble images, mostly traceable to the age of the Greeks and most of them representing infants. All these antiquities were broken and include nothing of value, showing that before its destruction the temple was looted.

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### A FEW RARE SPECIMENS.

DR. W. C. BARNARD.

I have been collecting ancient relics during the last five years. I have collected from all parts of North America, but especially from the fields of Missouri, Arkansas and the Indian Territory. In my collections I have a few specimens that I consider very fine and rare, viz.

First; Cliff Dweller's pipe, made of a very hard, black stone, flecked with mica. Pipe is fourteen inches long. Bowl is three inches in diameter at the brim and narrower at the base, and four inches deep. From the bowl to the end of the stem is seven inches, the stem being one and one-fourth inches in diameter. Extending beyond the bowl is a wolf head elegantly carved, which is five inches long. The specimen is worn slick and glossy by long use. It was found by John Roff in an excavation near Phoenix, Arizona.

Second; is what is supposed to be a medicine cup or a boat shaped ceremonial made of green, finely mottled granite, worn to a fine polish by long use over all surfaces. Under water it resembles beautiful green moss. The specimen is rather canoe shaped. The base is flattened. The top forms an ellipse slightly rounded at ends. Profile of the specimen a crescent. It is four and one-half inches long, two inches high and one and one-fourth inches wide at the center of brim, one-half inch wide at each end. The cavity is very deep and conforms in shape to outer brim and holds about two ounces. The sides are very thin. Specimen is perfect and was found by Jack Long at the mouth of Bee creek, Cherokee Reservation, I. T.

Third; mortar made of very hard, fine grained, cream colored stone. It has a flat base eight inches in diameter. The sides gracefully expanding and bulging, rise five inches to a twelve

inch brim. Specimen is perfect and symmetrical, holds over a gallon and is polished over all surfaces from long use. It was found by Thomas Clay on Osage river, Miller county, Missouri.

Fourth: a two and three-fourths inch white flint spear, smooth, thin and perfect, has a notched base one-half inch wide. Barbs are one-half inch either side, thus giving the spear double barbs (as shown by outline). The lower barbs are same depth as those of the base but rounded. Specimen was found near Seneca, Missouri.

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### FISH WEIRS IN AUSTRALIA.

"Like many of the rivers of Australia, the Barwon for long intervals of many months, shows a wide waterless bed of sand, gravel and boulders broken at the bends by deep sheltered pools. Sometimes, in very dry years, the pools are isolated; sometimes they are connected by a slender stream filtering through the gravel. But when the wet season sets in, the channel is filled by a turbid flood, and the pools are united by a torrent, carrying down masses of mud and fallen trees; also alive with the shoals of fish which have been long confined in the weedy ooze of half dry ponds, and escape, keen to revel in the flood, and dash away for the great water holes up the river. The village Brewarrina stands upon the bed of the river, the upper arm consisting of a long, beautiful deep sheet of water, and the lower elbow was originally the channel of a boulder-strewn torrent, but it is now the site of a native stone fish-trap. This work, admirable for the purpose designed, consists of a succession of stone weirs covering about two hundred yards of the river bed, all connected in masses and labyrinths. The work is of that sound, substantial character used in the South of Scotland for sheep fences, called 'dry stone dykes.' When the flood comes down the fish run up the river, and, upon the waters receding, thousands of Murray cod are caught alive in these ingenious and substantial traps.

"The dykes have begun to give way from the reduced number of the blacks. Formerly it was their custom to renew and maintain the works in anticipation of the season; but, as every freshet displaces some of the stones, the traps are likely to disappear in the course of years.

"These 'Fisheries,' as they are called, are said to have formed a common camping ground for various tribes during the fishing, like the Bunya Range in Queensland. Peace was preserved on these occasions by immorial custom and tradition, and each tribe, or tribelet, had its own claim or corner of weir or trap.

"These 'Fisheries' are well worth preserving, both for the

sake of the fish and as a memento of the first inhabitants. When the blacks have disappeared and students shall propound theories of the extinct race there will remain a standing witness of their capacity and proof that, though in a primitive stage, their leading men possessed in a crude form the same faculties which build fleets and construct railways."

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## ETHNOLOGICAL NOTES.

NEGRITOS AND PYGMIES.—This race formerly classed with the Papuans are in no way allied to the five other tribes of the Philippines, although their language is the Malayan Polynesian. They were in Oceanica long before the Malay-Polynesians, but were gradually pushed aside by the more intelligent newcomers. In Malacca is a tribe called Pygmies; they have curly hair. In Mendi there is another tribe with bushy hair. Sergi says of the Andamans: There are two classes, one of them composed of different tribes who speak eight different languages; the northern group is practically unknown. Pygmies are found in Celebes and Ceylon. Other tribes in India may be called Pygmies, among whom are the inhabitants of the dense forests. Mariette says that on the monument of Egypt near the springs of the Nile are found pictures of Pygmies. Remains of Pygmies have been found in the caves of Europe. They are called Neolithic dwarfs and are found at a certain station in Switzerland. Homer fixes the habitat of the Pygmies as in the far Southland and describes the battle of the cranes and the Pygmies. Pliny also describes them and states that their height was about the length of the arm from the elbow to the knuckle (14 inches). Du Chaillu and Stanley describes them as seen in Africa. Their stature was 33 inches. Another writer speaks of the Pygmies who had long hair, broad retreating foreheads, prognathic jaws, long tapering fingers, feet also long and tapering, and highly arched. Their villages were situated in a cluster about the hut of the chief. One tribe used nooses and traps for taking game. Sergi, the Italian anthropologist claims that a dwarf race lived in European Russia, Sicily, Sardinia, Southern Italy and in Egypt. (*Bull de Accad. med. di Roma* xix fascio II.) This raises the question whether the so-called ground race which is supposed to have been scattered over Europe and Asia during the paleolithic age and constituted the cave-dwellers was not the same as the pygmies of Africa, the survivors of whom may still be found in the Negritos of the Philippines.

FOUNDATION DEPOSITS.—Mr. Leonard W. King, assistant in the British Museum, makes a distinction between the foundation deposits of the Assyrian kings and those of the Egyptians. The former were for the perpetuating of the

names of the kings; the latter seem to have had a magical meaning. The theory is advanced by Jules Oppert that the cuneiform signs were originally pictorial.

ARTHUR EVANS ON THE TOMBS OF MINÆAN CNOSSUS.—On a hill about a mile north of the palace a cemetery was discovered and 100 tombs were opened. These belonged to the period following the fall of the palace. Among the objects brought to light were a number of bronze vessels, implements, arms, and swords with gold-plated handles engraved with a hunting scene of lions chasing wild goats. A sepulchral monument was discovered, consisting of a square chamber made of limestone blocks, the side walls arching in Cyclopean fashion to a high gable. A second blocked archway led to an imposing rock-cut dromos. In the floor of the chamber was a pit grave covered with slabs, on which were silver vases and a bronze mirror, a porphyry bowl of Minaean work.

THE FIRST BOOK OF THE JAPANESE.—The first known book of the Japanese is the Kojiki Record of Ancient Matters. It dates about 711 A. D. and was prepared by the Emperor, Temmu, and was translated by Prof. Basil Hall Chamberlin, and published in 1882. It begins with the Creation. "When chaos began to condense, form and place were not yet manifest, and there was naught named, naught done, which could know its shape." This book contains the liturgies of the Shinto worship, including liturgies for special occasions, such as praying for harvest to the goddess of food, prayer service of the goddess of wind, also service of the temple of Inaki or the Sungod, and the harvest festival. The Almanac, or Sacred Books, speaks of the Kami, who were the ancestors of the Japanese. They are spirits which inhabit the heavens and still dwell in their temples and wayside shrines and control the affairs of mortals and about whom many myths are preserved. The Japanese mythology, like the Chinese and Hindoo, goes back to the creation, and is mingled with the liturgies or calendar contained in the sacred books. It is written in the modern Japanese language. It is singular that the native American Almanac goes back also to the creation, but that, is written in the hieroglyphics, which are found in the codices as well as on the calendar stone.

COINS OF THE GAULS AND CELTS.—They have on one side the heads of gods and goddesses and on the other side the celestial bodies. The constellation legends and the religious myths which formed the national belief of the Gauls were founded on astronomical observations, but were not peculiar to the Druids any more than those of the Zodiac were. There is reason to believe, that they had come from remote antiquity and had been widely spread. The rings with centres; the wheels with rays; the radiating disks, are all found among the Celtic, Ger-

manic, British and Scandinavian peoples. They are contemporaneous with the Phœnicians. Cosmography was the basis of the Druidic religion. Its outward ceremonies were addressed to the sun, moon, and stars. The commentators on Homer, Dionysius and Laertes, attribute to Thales the Constellation of the Great Bear. In the seventh Olympiad, the Phœnicians introduced the Archer, the Ram, and the Zodiac into the Grecian sphere.

THE MILKY WAY is called the Birds Way by the Finns; the Spirits Way by the Aryans; the Cloudpath by the inhabitants of Friesland; the Bridge by the Persians; the Serpent path by the Australians. They believe that their souls travelled this path as did the souls of their fathers. Orion furnished them with many stories as did the constellation of the Pleiades. The stars in the Pleiades were called "young men," "hunters," or "kangaroos." Names were given to the stars, Aldebaran was a rose; Canopus, a crow. The Southern Cross was not known except as a boomerang. The Pleiades were favorites of Orion, and occupied their time in digging roots. The Greeks received the idea of the constellations from the Chaldeans, but they gave to them their own conceptions. The ship Argo, the Swan of Jupiter, the Lyre of Orpheus, the Eagle of Ganymede, were Greek conceptions. Seneca says that the Greeks gave its name to the Lyre in order to do honor to the Lyre of Orpheus. Closely associated with the Dragon is Hercules. He is always represented as kneeling. In mythology Orion was an intrepid hunter. He was the Minotaur and Nimrod. He is called Tsan in China, which means "Three Kings." Sirius the Great Dog, is said to have derived its name from Egypt. The rising of this star in the morning was a sure precursor of an inundation, and so it was like a faithful dog.

HELLENIC ASTRONOMICAL MYTHS.—The Dolphin is the messenger and favorite of Poseidon. The horse of Poseidon is next to the Dolphin. It is a sea-horse. The Ram is spoken of in Egypt as "he who raises his head or lifts his forehead." The constellation of the Bull is connected with one of the antediluvian kings, B. C. 4698 to 2254. The Bull's head is called a nocturnal sign. The connection between the moon and the bull or cow is obvious. In the Hittite characters the bull's head is actually combined with the crescent. The sun and moon when seen together by day are called "The Twins." The Great Twin Brothers known to history were spoken of as the builders of Rome, the mysterious city, and were hostile to each other. They may be compared to the Sun and the Moon. The sun-god of Sipperah was Xisuthrus. Merodach was the moon-god of Babylon. The holy seats in the palace of the gods were in the place of the assembly. The divine king, the lord of heaven, descends while the gods in heaven and



earth, listen to him in awe, and stand before him to learn the destiny of man's life.

ART IN GREECE.—There were three stages of progress in Greece before the dawn of history: First, that of the Pelasgians; second, that of the Mycenæan Age; third, that of the Hellenic Age. On the east coast of Asia, there were Phœnicians, Hittites and Cypriotes, each of whom had styles of writing. The Hittite symbols were rooted in their homes before the alphabets of Tyre or Sidon were known. In Cyprus and Asia Minor there was a local script which grew out of symbols. In the third millenium B. C. there was a civilization in Egypt in connection with the opening of the Bronze Age. The early bronze age in the Nile valley seems to have been affected by Phœnician and Mycenæan cults. There were many things borrowed from the Phœnicians. Semitic symbolism and ritualism came to permeate the native religion in the late pre-historic age. The beehive tombs are said to have been borrowed from the subterranean dwellings of the north. This type succeeded the rock chamber with pitched roof. The geometric ornament was an importation but became mingled with Attic art. The Ionian was a blending of the Old and New Mycenæan, hellenized in the sixth century at Hissarlik. The Homeric epics were inherited from the Mycenæan age. At Mycenæ bronze is a material for implements and arms, but iron is already known. The dead are burned, though in the Mycenæan circle graves and chamber-tombs, the dead are buried, either at full length and swathed, or in a sitting posture. The two practices of incineration and burying presupposed two very different creeds concerning the other world. The one holds that the soul departs to a distant region; the other, that something will continue to live in the tomb as it once did in a dwelling. The superstition resembles the Chinese idea that all food, arms and clothing must be dissolved by fire, to be admitted to an immaterial world. The other, shuts up the treasures in the tomb as resurrection and bliss depended upon the preservation of the body.

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#### HERCULANEUM.

Prof. Waldstein's plan of excavating Herculaneum has been defeated by the Italians, who seem to be very jealous lest other nations get the credit for archaeological discoveries. It is believed that great additions to the ancient literature of the world would have been secured, for there were many literary characters among the residents of that city at the time of its destruction. The poems of Sappho, and other Greek poets, the lost works of Menander, and the lost plays of Aeschylus are supposed to have been buried at the time of the overthrow of the city. Besides these, many specimens of architecture lie hidden.

Prof. Waldstein deserves great credit for his efforts and especially for the interest which he awakened in this subject among the capitalists and prominent men in this country.

## EGYPT EXPLORATION FUND.

The Egypt Exploration Fund will this year have an exhibition in London. It will be divided into two parts. The first part will be exhibited in the rooms of the Society of Biblical Archaeology and will include the objects from Deir el Bahari, obtained by Dr. Naville and Mr. H. R. Hall. The other will be at University College, in Gower street, and will contain Prof. Petrie's exhibit.

Prof. A. H. Sayce has completed the study of the Lydian and Korean inscriptions discovered in Egypt. Most of these are to be read boustrophedon and are but a few lines long, but show the Lydian and Korean alphabets.

Major Powell Colton has written a book describing the cave dwellers of Mt. Eglon in Africa. These caves were discovered by Joseph Thompson in 1883. He came to the conclusion that they were the work of a long-vanished race. Natural cavities had probably been enlarged by human hands.

Great Zimbabwe in Mashonaland is the title of a new book by R. N. Hall, published by Methuen & Co., London.

The Landscape in History is the title of a book, written by Sir Archibald Geikie, published by MacMillan & Co.

## RECENT DISCOVERIES.

M. Legrand has recently made some very remarkable discoveries at Karnac. They consist of 457 statues and nearly 8,000 bronze figures of Osiris and other gods. M. Maspero thinks that these were thrown into a pit or well as belonging to a cult which was past service, but M. Legrand thinks that they were thrown in at one time, and in great haste. From them he thinks that it can be shown that the real site of Thebes covers treasures, which go farther back than has hitherto been thought possible. He hopes that further excavations may lay bare monuments as archaic as anything found at Abydos or Saqqarah. This find will clear up several disputed points in the history of Egypt.

Manetho—M. Maspero claims that Manetho, the great historian of Egypt, did not distinguish between historic facts and popular tradition, that the story of the lepers and the story of the Exodus were confounded by him, the first being a popular tradition.

The ruins of Larsa are almost circular in shape and not far from a mile in diameter. They show no traces of a surrounding wall. A life-size dolomite statue has been found by Edgar James Banks. The style of the dress and the appearance of the statue point to the age of Urgur, who was probably the greatest of all Babylonian builders. Senkerreh is pronounced the most promising ruin in Babylonia. It is smaller than Warka. It is not unlike Mugheir or Bismya. The occasional flint saws and marble vase fragments point to ruins of the most ancient period not far from the surface. The most familiar brick inscription is that of Urgur. A kind of brick common on the east side of the ruin bears the stamp of a circle within a circle. This ruin is not far from the ruins of Ur of the Chaldeans. The temple hill at Berwerig shows the layers in the construction of a ziggurat. The walls of a temple of the sun god Shamash still remain as Loftus left them, fifty years ago, a little to the north of the fallen ziggurat.

The discovery of paleolithic relics in Croatia, 203 metres above sea-level, is described in the *Athenæum* for April 29, 1905. About 1,000 fragments of stone implements, mainly flints, were discovered.

FIBULÆ IN SPAIN.—Fibulæ in the shape of horses have been discovered in Spain.

The Prehistoric Society of France will hold a congress at Perigueux;

September 25th. Excursions will be made to Les Eyzies, La Madeleine and Le Moustier.

A bronze head of Tiberius was found at Turin, August 24, 1901, in an ancient well, 6 metres below the level of the street. The metal was slightly oxidized. The head measured 26 centimetres from ear to ear, and 29 centimetres from brow to chin. The features were well executed and represent manly beauty.

#### INTERNATIONAL CONGRESS OF ARCHAEOLOGISTS.

A representative assembly of Hellenistic scholars met at Athens. The king and his family and the crown princess received many English delegates. Dr. Dorpfield and others read papers. The assembly wandered about the Acropolis and examined the ruins. Prof. Montelius and Arthur Evans explained the manner of burial, and a French savant explained the restoration at Delphi, and the treasury of the Athenians. The various depths of the walls told the workers how to separate the mass, and the crowd of inscriptions with which it was covered gave them a clue.

Prof. Furtwangler discoursed on the excavations at the harbor of Egina and the temple of Aphrodite. This temple was built over the walls of a prehistoric house, as its foundations, an inscription found on the site, shows that it was not dedicated to Zeus or Athenae but to a local divinity.

There were present at this Congress Prof. Sayce, Percy Gardner, Crusius Collignon, H. H. Reinach, Flinders Petrie, Maspero, and others. The members were invited to the legations, and found the British legation very attractive. On Sunday afternoon crowds went to Eleusis to see the ruins and the pottery. The Antigone was performed in the Stadium on Monday. A distinctive feature was Dr. Dorpfield's explanation of the acting on the Greek stage. There was a lively discussion on the restoration of the Parthenon, and the question arose as to what should be done with the original fragments of sculpture now in the museum. As to the inscriptions much discussion was held, especially in reference to placing them so that they might fit together.

#### THE LEWIS AND CLARK EXPOSITION.

Portland, Oregon, is to be the scene of another exposition which is to commemorate the exploits of Lewis and Clark. A statue has been erected in bronze in the city park, the gift of the late J. P. Thompson, made by Hinman and Mackel. It represents two figures standing on a huge boulder. The events which led to the beginning of Portland, were the voyage of Sir Francis Drake, and the design of Peter the Great to dominate the north shore of the Pacific. The event which followed was the journey of John Jacob Astor and the establishment of the fur trade. The expedition of John C. Fremont followed this.

#### MAKING NEW FIRE IN INDIA.

The custom of making new fire and offering sacrifices was practised in India, as well as in Central America.

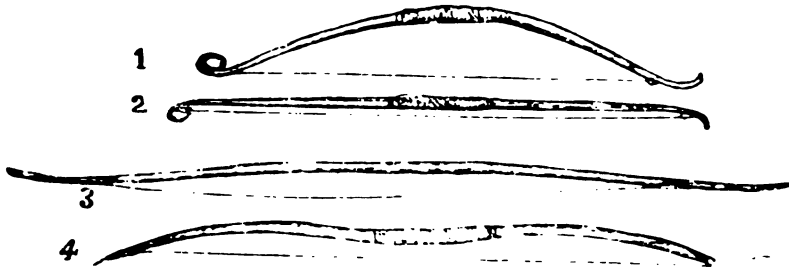
This took place when a jungle was to be cleared for cultivation. On this occasion all the fires of the village were extinguished, a cow was slaughtered, fresh fire was kindled by means of rubbing together two pieces of wood; torches were lit from the fresh fire and the people proceeded to ignite the felled jungle. The practice prevailed of offering sacrifices and dividing the flesh among the sacrificer and his friends and offering the entrails and blood to the gods.

## EDITORIAL.

### THE BOOMERANG AND THE BOW AND ARROW.

There are many countries in which the boomerang is still in use, but they are countries in which certain tribes are found in a very low condition, who have not attained to the skill required in the manufacture of stone implements. Australia is the best representative of this class. Here the boomerang is the chief weapon of the various savage tribes, though the ordinary weapon is a crooked stick, which resembles a boomerang, but every tribe has a pattern peculiar to itself. The difference between these consists mainly in the amount of crookedness. For instance, the boomerang of the Kurnai tribes is bent nearly at right angles, while the boomerang of the Laingal tribes is bent at right angles, but the handle is much longer and much slenderer than the blade or lower end.

The Australians resemble the Tasmanians, who, according to Dr. E. B. Tylor, are representatives of the Stone Age de-



BOWS OF AUSTRALIANS.

velopment, and are the lowest of modern nomad tribes. The Australians stand on a somewhat higher level than the Tasmanians and are better armed, for they have a formidable reed spear, which is propelled by the throwing stick. They have the boomerang and a variety of clubs, which serve either at close quarters, or as missiles. They use shields for defense. Their canoes are far in advance of the raft, or the bundle of bark of the Tasmanians. The stone implements are either ground to an edge or fashioned by chipping. The Australians may be classed as representing the hunting tribes of the Neolithic Age.

Mr. Bennett makes a statement, that in sinking wells in Australia flat rocks were discovered with marks upon them similar to those made by the aborigines of America in sharpening their stone tomahawks. They were at a depth of thirty feet below the surface, and covered with alluvium.

In 1896, a find of aboriginal stone hatchets was made near Sydney, at a depth of eleven feet, together with the bones of the Dugong. The authorities for this say, that the date of this aboriginal feast of the Dugong cannot be carried back of the Pleistocene Age. In this respect, the find resembles that of the ollas in California, still it is an indication of the antiquity of the stone weapons of Australia. This shows that there was a progress even in Australia from the Palæolithic to the Neolithic Age, but that certain tribes remained in that stage in which they made very little use of stone, for the manufacture of stone arrowheads taxed their skill.

The same was the case with certain tribes here in America. Much skill is needed in the working out of arrow-heads, or spear-heads, or any of the chipped stone relics which were in common use among the hunters and fishermen.

Dr. W. H. Holmes says:

There were certain necessities for which primitive man needed to provide; necessities which it taxed his inventive power to meet. These necessities, when catalogued would be: 1st, Food-getting; 2nd, Defence; 3rd, Shelter; 4th, Transportation.

Food-getting would lead not only to the use of his bodily powers, but also to the invention of tools. Whatever man's habitat was, he was limited to animals and plants for a supply of food. In getting this, he was under the necessity of using tools of some kind. The tools might be exceedingly rude and yet essential to supplement his hands, which were the first tools, bestowed upon him by his Creator. There were several classes of implements which he found necessary: First, round or blunt stones; second, sharp or incisive stones; third, rough stone implements to be used in breaking and crushing food products. It was in the manufacture and use of such tools that man's superiority over the brutes was gained; by their aid he entered upon the first stage of human progress.

The manufacture of tools would involve the following processes: (1) fracturing, splitting, breaking, and flaking; (2) bruising, battering, and shaping; (3) grinding, rubbing, and polishing.

The use of tools after they were prepared involved the following processes: (1) cutting, incising, piercing wood, shell, or stone; (2) moulding, stamping, smoothing, shaping clay into vessels of various kinds; (3) weaving, sewing, and twisting thread and cloth; (4) building, framing, fastening and polishing wood; (5) etching, polishing, and cutting shell.

The flaking, chipping, and grinding tools brought great advantage to the primal man, for by their means he could cut down trees, dig out canoes, prepare poles for a tent or house, and build the house.

The grinding process would put an edge on his axe, so that he could dig out canoes and dress the skins of animals. After the tool was prepared, another series was necessary to give it shape and make it useful for other purposes. The history of tool-making and tool-using is in reality the history of human progress, though the material out of which the tools were made has generally been taken as the special sign and test of that progress. The use of stone was a sign of savagery; the use of bronze, a sign of barbarism; the use of iron, a sign of civilization. The use of flaked stone seems to have marked a subdivision in the stages of culture; the early stage being the unchipped stone, the middle stage marked by chipped and polished stone.

The lowest stage of barbarism was marked by the use of copper tools and by the moulding of pottery; the second stage by the use of bronze tools and the moulding of pottery, and painting with decorative shapes. The highest stage of barbarism is marked by the use of iron and by the decoration of wood and shell.

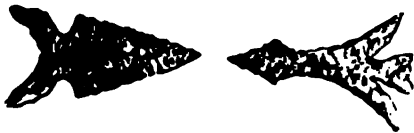
This brings up the question as to which was first in the order of time, the axe or the arrow-head? As to the club and boomerang and throwing stick, it is plain that very little skill was required to make them, but the axe and the arrow-head require much time and much skill. The axe would be useful to those who lived in forests, and were trained in woodcraft; while the bow and arrow would be especially useful to those who dwelt in the open, and were accustomed to follow game, as well as to the warriors who waged battle. As to the relative distribution of the axe and the arrow-head, we find that both implements are scattered over the entire globe, though the arrow was more useful to the hunter races, and the axe to the more sedentary tribes.

This illustrates the relative positions of the boomerang and the bow and arrow. The boomerang was the simplest of all



ARROW FASTENINGS.

instruments; it was a mere crooked stick; it was held in the hands and thrown into the air. Skill was exercised in throwing it, so that it would strike in unexpected places. It seldom went in a straight line. The bow and arrow, on the other hand, was the most complicated of all prehistoric weapons. It was composed of several parts, each of which it required much dexterity and skill to produce. The arrow when shot was aimed at some particular object, and always went in a straight line toward the object at which it was aimed. In its manufacture other tools were generally used; among them would



ARROW HEADS.

be the knife, or axe, the scraper, and sometimes the saw. These implements were needed for the making of the bow, alone. In addition, the bowstring, which was generally made from animal fiber of some kind, involved twisting and smoothing processes; and the feather, which required much skill in its adjustment to the shaft, involved the use of catgut or fine twine. Then the head, which was generally made of flint and involved much care and skill in its chipping and shaping, and after it was shaped, still more skill in attaching it to the arrow. There was only one primitive tool which did not come into use in making a bow and arrow, namely, the hammer.

Mr. J. D. McGuire speaks of the necessity of the hammer

in working out the axe and celt, and he might have included the arrow- and spear-head. The stone pecking hammer was distinguished from the chipping hammer. By the latter a slower and more deliberate blow could be given and, consequently, its shape would not be material. Hammers were made of any hard stone that could be obtained. It is common to find them of diorite, quartzite, or other tough material capable of the greatest amount of work with the least wear.

Flints are invariably chipped or ground. Flint has a conchoidal fracture, is easily worked, and may be chipped into any shape.

In South America, we find among different tribes, different methods of capturing animals: one employs a blow-tube, a second, a sling, and a third, a bola or lance; but all have as a chief weapon the bow and arrow, which even the gun cannot supplant, for the noiseless shooting of the arrows does not frighten the game.

We must remember that the arrow is generally a compound weapon; it is made of two or three parts: the arrow-head, generally made of stone, the shaft made of reed or wood, and the feather attached to the lower part, and essential to the flight of the arrow itself. Besides this, the bow is also a compound implement, made of at least two parts: the bow itself and the string or cord. The whole weapon requires at least five different parts, and it is impossible to make a bow and arrow without all of these parts.

The battle axe should be considered in this connection, for it was also a common weapon among primitive races, and naturally comes between the boomerang and the bow and arrow. It is a simple weapon made of wood sometimes, and sometimes out of wood and stone, and did not require a great amount of skill in its manufacture. Its use was quite unlike that of the boomerang, as it was usually held in the hand and its efficiency depended upon the force of the blow struck, as well as upon the shape of the axe. It differs from the bow and arrow in that the bow is held in one hand, and the arrow discharged by the other, thus necessitating the use of both hands. There are many kinds of battle axes, varying in shape and material, but they are found among all races, civilized and uncivilized. The cut represents a battle axe of the Fijis.

There was only one implement in use in prehistoric times, which was more complicated than the bow and arrow, and that is the harpoon; an instrument which was as common among fishermen as the bow and arrow was among hunters. Many



BATTLE AXE.

have written upon this implement or weapon. The best treatise is that by Prof. Otis T. Mason, published by the National Museum in the report for 1900. He says, "The aborigines of the Western Hemisphere were intimately associated with the animal world. Their methods of taking animals were by piercing devices, which are to be divided into two classes. One was designed to reach some vital part and kill instantly; the other was to insert a barb under the skin and thereby retrieve the animal. The arrow belongs to the first class; the harpoon is a piercing device, with a movable head, and so, belongs to the second class. The parts of the harpoon are as follows: The head, the loose shaft, the foreshaft, ice pick, line and float. The head of a barbed harpoon is a piece of wood, ivory, bone, shell, or metal, with toothlike projections from its surface, pointing backwards, so that it cannot be withdrawn, when it pierces the hide of an animal. The foreshaft of a barbed harpoon is composed of a more or less cylindrical or pearshaped piece of metal, bone, or ivory fitted on the end of the shaft, and having a socket in front to receive the tongue of the barbed head. The shaft of a barbed harpoon is of wood, generally rigid, but of light weight, varying in length from a few inches to many feet, and in thickness from one-fourth of an inch to more than an inch. Its front end may be fitted to the foreshaft. The shaft varies in form, being either tapering and without function, or fitted to receive the hook of a throwing stick, or notched for a bowstring, or having an ice-pick fastened to it. When not projected from a throwing stick, or shot from a bow, the harpoon is held in or hurled from the hand. Handsets, or rests, are lashed to the shaft, near the center of gravity."

Still, the bow and arrow was, with the crown or warrior's cap, a sign of royalty in the East, as can be seen from the cut. This carries back the history of the bow and arrow to very ancient times; but the fact that the bow and arrow was the chief weapon of the American aborigines at the time of the Discovery shows that the use of it continued for many thousand years, and is likely to continue much longer.\*

In Egypt they brought the arrow nearly to the breast, and held the spare arrows in the hand. The ancient Greeks had the habit of placing the bow immediately before them and drawing the string to the body. The arrows were often made of reed. In Babylonia and Assyria there are bas-reliefs representing warriors in chariots, discharging arrows at



CROWN AND BOW.

\* See "Recent Researches in Bible Lands," by Herman V. Hilprecht.



some object before them. One bas-relief shows us a lion hunt, the arrows are represented as penetrating the lion's head; another bas-relief (see cut), shows a warrior with a bow in his hand, while the enemy are retreating for their lives. The Hittites, also, were great hunters, and pursued lions in chariots

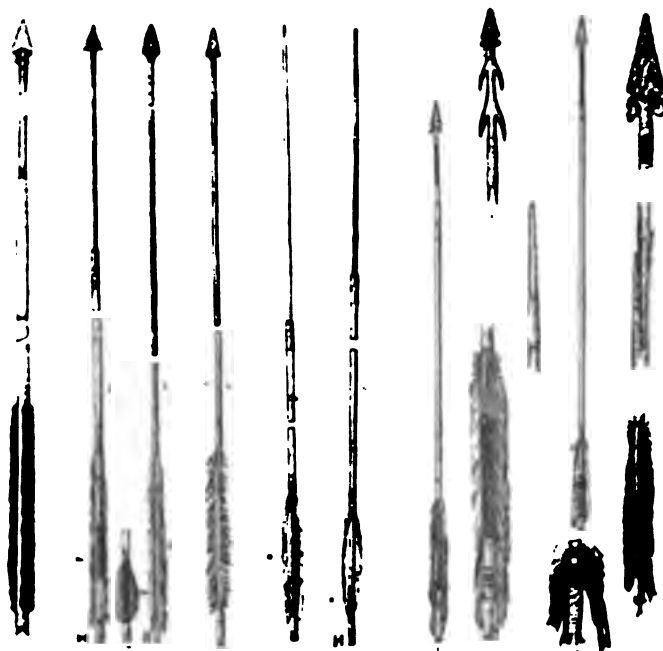


ASSYRIAN WARRIOR.

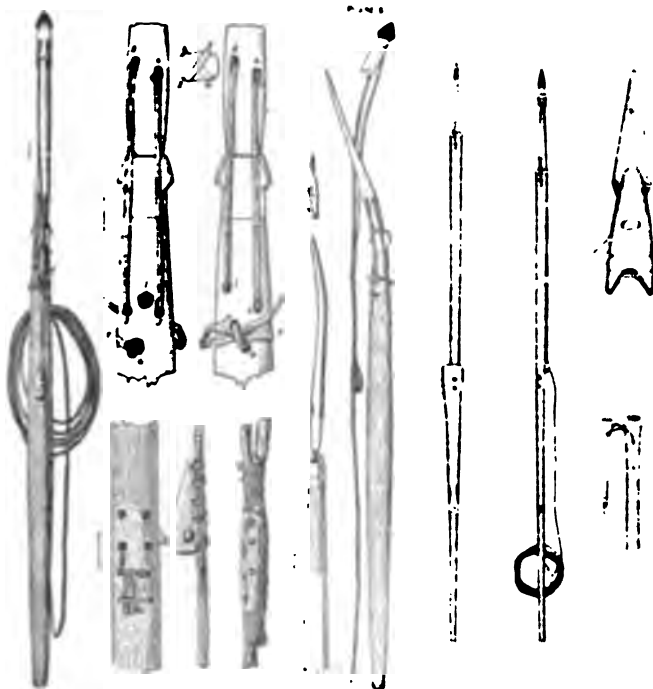
drawn by horses. Mr. W. H. Ward has described the Hittites, a people who dwelt in Palestine as early as 1600 B. C., a beardless race like the American Indians, having the Mongolian type of features. He refers to a Hittite relief, now in the Imperial Museum at Constantinople. It represents two Hittite warriors in a war-chariot, with horses and dogs in front of them, engaged in a lion hunt. A quiver full of arrows seems to be suspended from the side of the chariot; one arrow has penetrated the body of the lion, another

is drawn by the warrior to its full length, ready to be discharged.

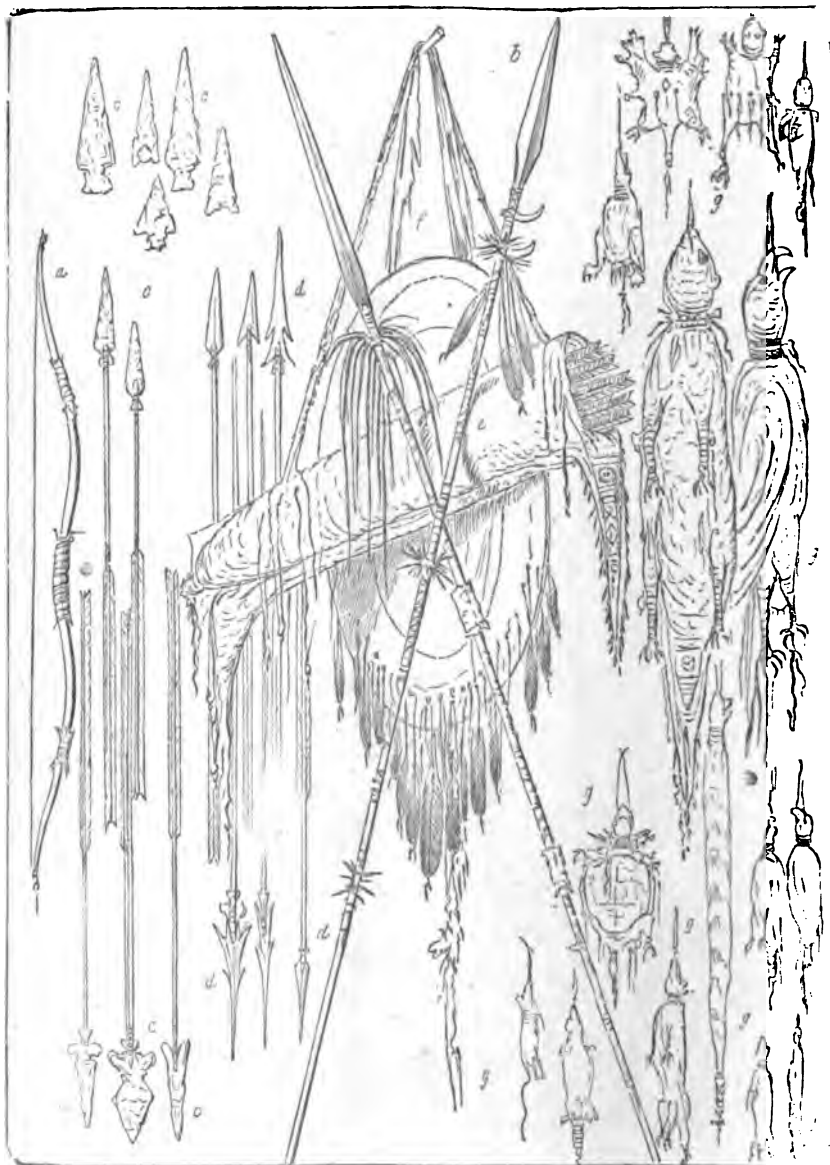
The bow and arrow, however, was used in all ages, by nearly all classes of people, and in all countries and climates. It appeared in the East before the opening of history, and continued in use until ancient history had run its course. It was the common weapon of the nations of the East,—Egyptians, Greeks, Babylonians, Assyrians, Hindus, Hittites, Phœnicians, and Pelasgians. It was a common weapon among the Mongolians as well as among the American Indians. We see representations of the bow on the walls of the temples of Egypt, as well as on the tombs. From them we learn their method of stringing the bow and of carrying the spare arrows, and also the length of the bow.



ARROWS OF THE ABORIGINES.



ESKIMO HARPOONS.



SPEARS, ARROWS AND MEDICINE BAGS OF THE KNISTENAUX.

## ARCHÆOLOGICAL NOTES.

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**PHENICIAN INSCRIPTIONS** have been found in the temple of Eshmun at Sidon.

**CELTIC GODS**, in the forms of the wolf, the bull, the horse, the bird, and the bear, are described in the C. R. Acad., 1904. They bear witness to the existence of animal deities.

**THE BRONZE AGE IN SICILY.** The inhabitants of Sicily in the first period of the Bronze Age were a pastoral people. Their pottery shows many motives derived from the neolithic period and the East.

**THE MIDDLE STAGE COLUMN.** A middle stage between the Mycenaean column that tapers downward, and the Doric, which tapers upward, has been discussed by Dr. Mau in Rom. Mith. XIX., 1904, pp. 124-131.

**BAALBEC.** The German excavations at Baalbec have disclosed many interesting features in connection with the architecture of the ancient temples, but have thrown no light on any period earlier than the Roman.

**AN ANCIENT CHARIOT** from Macedonian Thrace contains the figure of a satyr, two panthers, and ornamentation connected with the legend of Dionysius. The fragments were bought at Salonica, and are now in private possession at Paris.

**CRETE.** The Pelasgians apparently ruled in Crete from about 1800 to 1500 B. C. Before them were the Etio-Cretans, and after them the Achaeans. The height of Cretan power was from about 1600 to 1300 B. C. Emil Reich is authority for this.

**ART IN CRETE.** The early art of Crete was entirely out of touch with the artistic world, and derived its inspiration from nature. It discarded all conventionalities, and revelled in naturalism. It reminds us of the art of prehistoric America.

**THE PINE CONE AS AN EMBLEM OF FERTILITY** was connected with Mithra's worship. It was developed in Syria in connection with the four streams of Paradise into a symbol of spiritual enlightenment and nature. It was of Eastern origin.

**THE CHASM AT DELPHI.** The story of an underground chamber in the temple at Delphi, into which the priest descended to receive inspiration, has been discredited. Delphi itself stands not upon limestone, but on a terrace of schist in which natural pits cannot occur.

**GEZER.** One particular mound at Gezer contains the remains of six or seven different cities. It goes back to before the days of Israelite or Canaanite occupation, and it is predicted that interesting discoveries will be made soon, which will be illustrative of the Old Testament.

**GEN ENGRAVING** prevailed in Italy, Ionia and Sicily at an early date. It was attended with a crude mannerism resembling primitive sculpture. The figures are stiff, angular, and sometimes grotesque. The body between the neck and waist faces toward the front, while the rest is in profile. The bodies on the coins are nude.

**ELAMITE INSCRIPTIONS.** Interesting discoveries in the mountains of Western Persia have been made, in the shape of a sacred cave and rock sculptures of some Elamite kings; also the remains of buildings similar to those found by De Morgan at Susa, the bricks bearing Elamite inscriptions. Also several large blocks of stone inscribed with a very archaic style of writing.

**ANCIENT COINS**, belonging to the period 500 B. C., have been found in South Italy. They were described by S. F. Benson in the *American Journal of Numismatics*, April, 1900. On these coins are representations of the bull with the human head turned back, which is supposed to represent an autochthonous deity of Greece.

**A STONE HAMMER** which probably belonged to the Scottish late Stone Age or early Bronze Age is reported as deposited in the Glasgow People's Palace. It is of green stone and is finely polished, and has a hole drilled for the handle. Also a sand stone mould for casting flat bronze bars has been deposited in the same palace.

**A PREHISTORIC STONE LAMP** resembling those still in use among the Eskimos, has been found in a grotto near Dordogne, France. It was described by M. Emile Revier in *Le Bulletin de la Societe d'Anthropologie*, November, 1899; page 544. This is another of those accidental finds which have led many to believe that the Eskimos were originally the cave-dwellers of Europe, and migrated to this continent at an unknown date in prehistoric times.

**EXPLORATIONS IN KNOSSOS.** Dr. Arthur Evans gave an account of the last season's work at a meeting of the Hellenic Society in November. There are now traceable six distinct stages of culture, which separated the initial stages of the later palace from the neolithic deposit. A neolithic stratum attained a depth of eight metres above the virgin rock. A principal work of the year was the exploration of an extensive cemetery; over 120 tombs were opened containing bronze vessels, arms, jewelry, and other Mycenaean remains. A royal mausoleum, occupying a commanding point, contained magnificent vases in the later palace style, together with Egyptian alabasters.

**THE DEAD SEA.** The *Biblical World* for June contains an interesting account of the early explorations of the Jordan and the Dead Sea. There were two or three explorers who sacrificed their lives in this attempt; one, an Irishman named Costigan, and another, Lieut. Molyneux, of H. M. S. *Spartan*. Lieut. Lynch, of the American storeship *Supply*, was the first one who succeeded in exploring the region. Afterward McGregor in the *Rob Roy* navigated the Upper Jordan. Tristram, author of "*The Land of Israel*," Lartet, Hull of the Palestine Exploration Fund, Kitchener, Conder and Wilson succeeded, and wrote books on the subject.

**THE DEIFIED EARTH.** M. Dusland has attempted to show that the goddess who was associated with the Cretan Zeus, was the deified earth, and would identify the Cretan rites with those which the Greeks inherited from Pelasgi. Among them was the custom of human sacrifice. He supposes that the curious habit of depicting lions in the attitude of heraldic supporters had a ritual significance. The Lion Gateway at Mycenae is a survival of the tree; the same symbol has been discovered by Dr. Arthur Evans in Crete.

**RESULTS OF EXCAVATIONS AT GESER.** The chief advantage which has resulted from the excavation at Geser, is that the burial customs of every age of the city's history has been determined. The reports show that there are several points of similarity between the ancient culture of Geser and Taanach, and the material for the archaeological history of Palestine stands out far clearer than ever before. Work is going on at Taanach and other cuneiform tablets have been discovered. At Megiddo, important discoveries have been made by Dr. Schumacher. An early building surrounded by an Egyptian wall, with masonry similar to some at Troy, which dated about 2500 B. C., has been brought to light. Near this building was an altar of unhewn stone erected over a pit, which contained a dish for the reception of blood, and close to the altar, another pit containing the remains of animals, ashes and burnt offerings. Near the altar, a chamber roofed so as to form a rude arch, not unlike arches at Mycenae. In it a seal of an engraved lion dating 2200 B. C., a Babylonian cylinder with cuneiform inscriptions, rows of monoliths with ancient Hebrew letters, and other items generally found in "high places" and foundation cities.

## MISCELLANEOUS NOTES.

MR. M. A. THISELTON has a paper on "Eoliths and Worked Flints" in the Report of Anthropology of Paris, March 16, 1905.

DR. BLISS has returned to his work in the Holy Land. Those who began work at Bismya in Babylonia are expected to take up some work in Palestine.

MR. DAVID BOYLE, the custodian of the Toronto Museum, has given a digest of the facts relating to the Canadian Indians from the Report on Indian Affairs.

BARON HJALMER STOLPE, director of the Ethnographical Museum at Stockholm, and a member of the Congress de Americanistes, is no more. He died at Stockholm.

CESNOLA. The death of General de Cesnola, late director of the Metropolitan Museum of New York, has brought up the subject of the antiquities of Cyprus. A controversy arose some years ago over them. General de Cesnola claimed to have dug them up at Cyprus; others claimed that they were not genuine. Still, Cesnola has remained at the head of the department and retained the respect of all archæologists.

BARTRAM AND WORDSWORTH. It is not generally known that Wordsworth drew from American scenery, as well as from English, but at second hand. Prof. Knight in his edition of the poems has shown the various adaptations from the American naturalist's travels. This is shown by a writer in the Athenæum for April, who quotes from both authors and points out the resemblances. Wordsworth figures forth an ideal spot by his imagination, which was actually described by Bartram from sight as existing on the banks of the Altamaha. This is shown by many quotations. The same writer says the tumultuous imagery of Bartram was imitated also by Coleridge in his famous "Kubla Khan."

## BOOK REVIEWS.

TRADITIONS OF THE ARIKARA. Collected Under the Auspices of the Carnegie Institution of Washington. By George A. Dorsey, Curator of Anthropology, Field Columbian Museum, Chicago.

This pamphlet treats of the origin of the Arikara. The people were underground for many years, but the badger and mole began to dig a way out. They came against an obstacle of timber covered with thorns. The owl flew through the timber. Mother Corn led the people. She made her way to the heavens, but returned, and with her, a man. Mother Corn led the people to offer smoke to the different gods in the heavens. She turned herself into a cedar tree. Other stories, seven in all, give variations of this same story. The subject changes to include the buffalo.

The third subject is the girl who married a star. Another includes the sun and the moon. These are followed by three stories about the boys and the serpent, and the thunder birds. There are four stories about the elk, the village boy and wolf follow, and the rabbit boy. There are eleven stories about the coyote. Three are about the scalped man. These are followed by stories on a variety of subjects, such as the girl who became a whirlwind, the contest between the Bear and the Bull Societies, etc.

One peculiarity about this book is that it is perfectly free from the vile, filthy and bawdy allusions which have appeared in other books recently published, and which have made them quite unfit to read. Whether this is owing to the manner of collecting the stories and the careful editing of the volume, or to the difference in the character of the tribes who relate the

stories, is a question. Some have maintained that all Indians are so filthy and low in their imaginations that it is hardly safe to publish their stories and give them out for common reading. The only way is for some museums or societies to publish them as they are, and let them go as truthful representations of the character of Indian mythology.

It is singular that nearly all the travelers and explorers who have published accounts of their expeditions among the Indian tribes have said nothing about the bawdy character of their mythology, though some of them have spoken of the difference between the tribes in their moral character and social customs. We may say this: that we are brought back by this volume to the admiration of the Indian mythology which we have always had, and do not care to have it dispelled by the love of scientific accuracy, which must give the worst phase of the Indian thought and character. "Where ignorance is bliss; 'tis folly to be wise."

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UNIVERSITY OF CALIFORNIA PUBLICATIONS. AMERICAN ARCHAEOLOGY AND ETHNOLOGY. BASKET DESIGNS OF THE INDIANS OF NORTHWESTERN CALIFORNIA. By A. L. Kroeber. Berkeley, Cal.; 1905.

The baskets referred to in this pamphlet, are made of hazel twigs, by Wintun Indians, Modocs and Pit River, Yurok, Karok and Hupa and other Indians of Northwestern California. The designs are analysed, described and compared with one another. The cuts and plates illustrate the difference between them.

The author says, "The larger half of the State south of the latitude of San Francisco, must be considered a unit in the matter of basket design. Coiled basketry predominates north of San Francisco. Tray-shaped baskets predominate among the Shoshonians; canoe-shaped, among the Pimas; small cooking baskets belong to the Hupas. Patterns having some reference to snakes are found among all tribes, but symbolism in the usual sense does not exist in the basketry of California."

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PATHFINDERS OF THE WEST. Being the Thrilling Story of the Adventures of the Men who Discovered the Great Northwest.—Radisson, La Vérendrye, Lewis and Clark. By A. C. Laut, author of "Lords of the North," "Heralds of Empire," "Story of the Trapper." Illustrations by Remington, Goodwin, Marchand, and others. New York and London: The MacMillan Company.

GROSEILLIERS AND RADISSON, THE FIRST WHITE MEN IN MINNESOTA, 1655-1656 AND 1659-1660; AND THEIR DISCOVERY OF THE UPPER MISSISSIPPI RIVER. By Warren Upham, Secretary of the Minnesota Historical Society. St. Paul, Minnesota; 1905.

It appears that at last justice is to be done to two of the early explorers of this country, notwithstanding the fact that over two hundred years have passed since they finished their journeys and wrote their journals. We refer to Radisson and Groseilliers. The first account of them which reached the American people was that which came down from the history of LaSalle. It appears that LaSalle, after he had started on his western journey, came upon two travelers who were returning from an extended voyage along Lake Superior, and who reported to him, as to the fur trade, facts which led him to change his course and turn down to the Ohio River. Very little more was said of these mysterious strangers. LaSalle became famous for his adventures.

These books tell the story of the wanderings, exposures, sufferings and disappointments of these two men, and discuss the question whether either of them ever reached Hudson Bay; a question which is as uncertain and as difficult to answer as that which relates to LaSalle's discovery of the Ohio River. Mr. Upham has recently published a memoir of the same parties,

and has given extracts from Radisson's journal, written in a very peculiar style. It is, however, impossible to decide from this journal whether Radisson ever reached Hudson Bay by an overland journey, but he did live among the Indians of the Northwest, or what was the Northwest at that time, and secured from them a large quantity of furs, which he carried to Quebec and to France, but was cheated out of them. The account of his sufferings and hardships is given in very graphic style. Radisson's third and fourth voyages are described, and the picture of the starving Indians given. From this we learn about the sufferings of the Northern Indians during the time that snow and ice and freezing cold settled down upon the forests, lakes and streams.

Radisson, after his fourth voyage, gives up his career as a French voyager, and changes his allegiance to that of the English. France had treated him with the blackest injustice. Radisson and Groseilliers were to retain half the proceeds of the voyage in 1682, but neither of them received one sou, though they had privately invested five hundred pounds in the venture. Radisson turned over 20,000 beaver pelts to the English, and arranged a peace treaty between that nation and the Indians, but in return received only vague promises. He was distrusted, and France set a price on his head. In 1700 he applied for the position of warehouse-keeper at London; this was denied him. Radisson's training was of the woods; he was faithful to his wife and children; was faithful to his highest hope, that of becoming a discoverer, but for some reason has never received credit for his discoveries, and has so remained in comparative obscurity.

**A PILGRIMAGE TO JERUSALEM.** The Story of the Cruise to the World's Fourth Sunday-School Convention, held in the City of Jerusalem, and of a Ride Through Palestine. By Charles Gallaudet Trumbull. Illustrated from Photographs by the Author. Philadelphia: The Sunday School Times Company; 1905.

This book is an attractive one and gives a glimpse of a region which is already familiar to most persons. It contains a large number of full-page photographs, representing the Temple of Olympus at Athens, a Street at Beirut, the Source of the Jordan, Jacob's Well, the Garden of Gethsemane, the Traditional Home of Simon, the Tanner; the Pyramids of Gizeh, Rome and the Bay of Naples.

The book is written in an interesting style, and is free from the moralizing which many travelers in Palestine consider essential to the subject, when they are amid such sacred scenes. The author manifests much common sense and literary ability.

**BURNABY'S TRAVELS THROUGH NORTH AMERICA.** Reprinted from the Third Edition of 1798. With an Introduction and Notes by Rufus Rockwell Wilson.

The localities which Burnaby reached in his travels were as follows: Virginia, the Falls of the Potomac, Maryland, Chesapeake Bay, Pennsylvania, New Jersey, New York, Rhode Island and Massachusetts. The period is in 1798, soon after the close of the Revolutionary War, a period not often mentioned, as no striking events took place in it.

**ANALES DEL MUSEO NACIONAL DE BUENOS AIRES.** Series III., Tome IV. Buenos Aires; 1905.

Juan B. Ambrossetti has published a monograph on the archæology of Argentina, especially the bronzes in the region of Calchaqui, in the *Anales del Museo Nacional*, Buenos Aires. The article is splendidly illustrated



and shows the various implements which were used, including the pins, needles, awls, knives and hatchets, beads, ceremonial objects, various ornaments, tablets of inscription, symbolic figures, human images, engraved disks, mythological portraits, and many other objects of great interest to archaeologists.

The same pamphlet has an article by Ameghino, the celebrated naturalist, on "La Perforacion Astragaliana en los Mamiferos." Also, an article by Felix F. Outes, on the archæological articles and ornaments of Patagonia.

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MAN; AN INTRODUCTION TO ANTHROPOLOGY. By W. E. Rotzell, B. S., M. D., Lecturer on Botany and Zoology in the Hahnemann Medical College of Philadelphia. Second Edition. Philadelphia: John Josl McVey; 1905.

This book treats of the orders of mammalia, the problems of geological time, of the cave of Mentone, the Black race, the Indo-Chinese, the Lapps, the Calavera's skull, the white race, the Malays, the foreign nations, primitive implements, writing, and other topics. It is a valuable summary, instructive to those who are beginning the study of anthropology.

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DICTIONARY OF AMERICAN INDIANS NORTH OF MEXICO. Smithsonian Institution, Bureau of Ethnology. Washington, D. C.

This book contains a descriptive list of Indian stocks, confederacies, tribes, clans, gentes, and geographical names, accompanied by a list of the various names by which their settlements have been known; together with biographies of Indians of note, sketches of their manners and customs, and a list of Indian words incorporated into the English language.

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Journal de la Société des Americanistes de Paris Nouvelle Serie, Tome II., Numero 1. Paris, 1905.

Ymer, Tidskrift Utgifen af Svenska Sällskapet För Antropologi och Geografi. Stockholm, 1905.

The Hibbard Journal: A Quarterly Review of Religion, Theology and Philosophy. London: Williams & Norgate.

The Journal of the Anthropological Institute of Great Britain and Ireland. Volume XXXV. London, 1905.

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EXPLORATIONS IN THE DEAD SEA VALLEY.

DR. E. W. G. MASTERMAN,

Jerusalem, Syria.

[Reprinted from *The Biblical World*.]

In my preceding paper I indicated the physical history of the remarkable Dead Sea valley. I venture now to describe the three great expeditions of the nineteenth century which attempted, with some measure of success, to explore this strange region. They were not without tragedy and misfortune. The better knowledge we have of the climate and geography of this region, the improved means of communication, and the firmer control obtained by the Turkish government over the bedouins, have now entirely altered the conditions of sixty years ago. Those early expeditions will therefore always have a unique interest. The causes of the first failures are now so clear that we might be tempted to condemn as mere foolhardiness the first of these efforts; but a more sympathetic attitude, and a full allowance for the imperfect knowledge of this region at those times, will rather class them with similar heroic ventures of pioneer explorers in all climes.

The first of these expeditions was that of an Irishman, Mr. Costigan, who in August and September, 1835, attempted single-handed to do what twelve years later strained the resources of an expensive and elaborately equipped United States naval expedition.

Costigan conveyed his boat from the bay of Acre overland to Tiberias, and with a single Maltese servant, no more a sailor than himself, attempted the navigation of the Jordan southward toward the Dead Sea. He could hardly have chosen a more unfortunate time of year, as it was at once the hottest season and that in which the river was at its lowest. After three days' struggling down a long succession of waterfalls and rapids, in which he was more often in the water than upon it, his servant so entirely lost his patience and nerve that

Costigan was obliged, although the worst difficulties were past, to abandon navigation. Sending his other baggage to Jerusalem, he procured an escort of bedouins, and carried his boat to Jericho on a camel.

On the road he appears to have escaped being robbed only by the attacking party apparently taking him for a madman. For while a number of hostile Arabs were assembled ready for attack, Costigan's horse ran away with him and carried him, wildly gesticulating, toward them at full gallop, whereupon the whole party turned and fled! At Jericho he arrived tattered and bedraggled, but undaunted; after visiting Jerusalem



VIEW ALONG THE NORTH SHORE OF DEAD SEA.  
Showing a "raised beach" Mountain of Moab in the distance.

and recovering somewhat, he at the end of August started on the second, and still more unfortunate, stage of his exploration. Leaving the northern shore of the Dead Sea, with his servant as his sole companion, he sailed slowly down the whole eastern coast and soon reached the Lisan.

Here, as so often happens, the wind failed, and they were quite becalmed. They were obliged to commence to work their way northward by rowing. The fearful heat, the hard work and anxiety were bad enough. But one day while Costigan slept, the servant, tired of rowing so heavy a boat, sought to lighten his labors by throwing overboard the sole supply of fresh water. Their sufferings now became terrible. They

dared not land at the two or three green spots where they might have obtained fresh water, because of the bedouins. In this they were certainly overcautious, and fatally so. They both suffered from fever; one whole day Costigan, who had had no previous experience at rowing, had to work at the oars while the servant lay tossing with fever at the bottom of the boat.

At last, on the fifth day, they reached the north shore in a terrible condition. There was no water to assuage their raging thirst. They were in high fever and blistered all over from having poured the Dead Sea water over their clothes



NORTH SHORE OF DEAD SEA.

The ridges made in the shingle are the highest level attained in successive seasons.

to cool themselves. For the succeeding night and the greater part of the next day they could not stir. But at length the servant set out for Jericho. More than seven times he fainted by the way; at length, after struggling along several hours, he reached his destination and dispatched help to his unfortunate master. With the greatest difficulty Costigan was mounted on a horse and brought into Jericho, where he was received into one of the hovels of the Arabs. This was on September 2, 1835. In the evening of that day he sent his servant to Jerusalem to secure help from the governor, but the man appears to have failed Costigan entirely. On the evening of the next day (September 3) a messenger, mounted

on Mr. Costigan's own horse, arrived at the home of Rev. T. Nicolayson, the English clergyman in Jerusalem, with the following letter:

MY DEAR SIR:

For God's sake send me some medicine and emetic above all things. I cannot rise from my bed, and if I pass two such nights as the last without aid or medicine, you will have to do something else for me!

Yours,  
(Signed) C. C.

Mr. Nicolayson started at once and rode all night to Jericho. He found the explorer lying in the open air in a state of extreme exhaustion after a severe run of fever. The whole day was spent, amid a scorching sandstorm, in contriving means for carrying the poor invalid to Jerusalem. Neither promises nor threats could induce the lazy Jericho Arabs to bestir themselves, and no one could be persuaded to assist in carrying a litter.

At length, at the suggestion of an old woman, who showed more kind-heartedness and intelligence than all the men, two bags of straw were slung on the sides of a pack saddle so as to form a hollow on the back of the horse. On this was spread a large fur cloak, and a couple of cushions were fixed on the neck of the horse to receive Mr. Costigan's head. About 9 p. m. the party started, the patient reclining on his improvised couch with two men supporting his legs and a third leading the horse. With many halts, the toilsome journey was performed, and Jerusalem was reached at 8 a. m. Here the explorer found a comfortable resting place in the Casa Nuova, where the physician of the pasha attended him. But not for long. The next evening the fever returned with renewed violence, and on Monday, September 7, at 3 a. m. he breathed his last. His remains rest in the cemetery attached to the Latin Convent. Impulsive and brave, Costigan had perished for want of a little foresight and precaution.

Sad to say, no notes whatever were found among his effects. The source of my information for Costigan's adventures in the above paper is entirely a manuscript account by Miss Nicolayson, in the minutes of the Jerusalem Literary Society. These notes were written in 1850 from information supplied by Rev. T. Nicolayson (then living), and, as far as they go, may be relied upon as correct. Since this, however, I have come upon some further information supplementary to this which I think I ought to refer to here. In "Incidents of Travel in the Holy Land, etc.", by J. L. Stephens (1839), I find the following remarks:

When the unhappy Costigan was found by the Arabs on the shore of the Dead Sea, the spirit of the enterprising Irishman was fast fleeing away. He lived two days after he was carried to the convent

in Jerusalem, but he never once referred to his unfortunate voyage. He had long been a traveler in the East, and had long been preparing for this voyage. He had read every book that treated of the mysterious water, the Dead Sea, and was thoroughly prepared with all the knowledge necessary for exploring it to advantage. Unfortunately for the interests of science, he had always been in the habit of trusting greatly to his memory. After his death the missionaries in Jerusalem found no regular diary or journal, but merely brief notes written on the margins of books, so irregular and confused that they could make nothing of them. And either from indifference, or because they had no confidence in him, they allowed Costigan's servant to go without asking him any questions. I took some pains to trace out this man in Beirut. He was a little dried up Maltese sailor. He said he had rowed around the sea without knowing why, except that he was paid for it, and what he told me bore the stamp of truth, for he did not seem to think that he had done anything extraordinary. He knew as little about it as any man could know who had been over the same water. . . . He seemed, however, to have observed the coast and the soundings with the eye of a sailor.

He states that they were eight days in accomplishing the whole tour of the lake sleeping every night on shore except once, when afraid of some suspicious Arabs whom they saw on the mountains, they slept on board beyond reach of gunshot from the land. He told me that they had moved in a zigzag direction, crossing and recrossing the lake several times; that every day they sounded frequently with a line 175 brachia (about six feet each); that they found the bottom rocky and of very unequal depth, sometimes ranging thirty, forty, eighty, twenty brachia, all within a few boat's lengths; that sometimes the lead brought up sand like that of the mountains on each side; that they failed to find the bottom but once, and in that place there were large bubbles all around for thirty paces, rising probably from a spring; that at one place they found on the bank a hot sulphur spring. . . . He told me some other particulars: that the boat, when empty, floated a palm higher out of the water than on the Mediterranean; that Costigan lay on the water and picked a fowl, and tried to induce him [the sailor] to come in [into the water]; . . . that from nine till five it was dreadfully hot, and every night a north wind blew, and the waves were worse than in the Gulf of Lyons. In reference to their peculiar exposures, and the circumstances that hurried poor Costigan to his unhappy fate, he said that they had suffered exceedingly from the heat, the first five days Costigan taking his turn at the oars; that on the sixth day their water was exhausted and Costigan gave out; that on the seventh day they were obliged to drink the water of the sea, and on the eighth day were near the head of the lake and he himself was exhausted, unable any longer to pull an oar. Then he made coffee from the water of the sea; and a favorable wind springing up for the first time, they hoisted their sail and in a few hours reached the head of the lake; that, feeble as he was, he set off for Jericho, and in the meantime the unhappy Costigan was found by the Arabs on the shore a dying man, and by the intercession of the old woman, carried to Jericho.

It will be noticed that there are several discrepancies in the two accounts, but in the main facts they agree. This latter narrative is important as making the expedition much more rational and purposeful. The first account says nothing of scientific observations. It seems too clear that the Maltese

man at any rate claimed to be a sailor. The closing sentences are probably a mistake.

Just nine years after the sad and tragic occurrences just narrated, a second, and somewhat more successful, expedition over the same route was made, led by Lieutenant Molyneux of H. M. S. "Spartan." This frigate was then lying at Beirut, and Lieutenant Molyneux got permission to take the ship's dingey, with three picked able seamen, who had had previous experience of exploration in Australia, and a full supply of all necessary nautical instruments. They landed at the bay of Acre, and their boat was conveyed by camels to Tiberias and there launched. From the Lake of Tiberias the party, now augmented by two natives who had joined the naval officer and his men at Tiberias, started August 23, 1847, down the Jordan.

From the first their progress was one of great difficulty. The water was at its lowest, and after the first mile from the lake for seven hours they "scarcely ever had sufficient water to swim the boat for a hundred yards together." On the 26th they were obliged to give up navigation and carry the boat on camels as far as Jisr el Mujamia; thence Molyneux rode on the bank, directing the seamen and their native assistants how to steer. In the tortuous windings of the river it necessarily happened that on many occasions he lost sight of the boat altogether.

While progressing under these circumstances, the whole party was simultaneously attacked on the 29th at a point a little beyond where the Zerka (Jabbok) joins the Jordan. Molyneux warned off his attackers by threats, and proceeded to the evening rendezvous in ignorance of the fate that had overtaken his companions. After long waiting in vain for the boat, the dragoman was sent back and found it lying in the river empty, and on the shore near at hand lay the guide from Tiberias, stripped naked. The sailors had disappeared entirely. The guide narrated that the boat had, at a certain bend in the river, been surrounded by about fifty Arabs firing muskets and throwing stones; that one of the Englishmen, having leveled his musket to fire, was at that moment struck on the forehead and fell into the water. The whole party of Arabs thereupon made a united onslaught, seized the party, and, having carried them all into the thicket, had stripped them of their possessions.

After prolonged search and repeated signaling, all in vain, Molyneux decided to make his way southward. The boat,

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<sup>2</sup> Most of my information regarding this expedition had been derived from an account contained in a manuscript by Mr. Finn, H. B. M.'s consul in Jerusalem, in the minutes of the Jerusalem Literary Society (1850).

which had now been brought far enough down the river for easy navigation, he directed should be rowed down by the native guides. He himself proceeded direct to Jericho, arriving with the baggage in the early morning. Here he rested for a couple of hours, the first time for three days and nights. When he heard of the safe arrival of the boat on the lower reaches of the Jordan, he went up to Jerusalem to obtain help. As he neared the Holy City, he met H. B. M.'s consul, Mr. Finn, actually on the road to assist him. Hearing of the disaster the consul turned back with Molyneux and at once approached the pasha. A guard of ten bashi-bezüks, under



PART OF THE 'AIN FESHKHÂH OASIS.  
Looking out across the sea toward the west.

a captain—one Mustapha Agha—was at once put at their disposal, and the next morning (September 1) they started for Jericho. After a short rest there, they set out at 1 a. m., September 2, to scour the Jericho plain to the north for traces of the lost sailors; after a fruitless ride almost as far north as the Jabbok, they at last decided to return to Jericho, which they reached after twelve hours in the saddle.

It may be as well to mention at once what really happened to the unfortunate sailors. The poor fellows had wandered about one whole day in search of their officer; not finding him, they had then made for Tiberias, the last town they had seen. This place they reached the third day. Two of them



had had to carry their wounded companion all the time. They had suffered intensely from thirst, as they were afraid again to approach the Jordan itself; and this, as well as fear of the Arabs, had compelled them chiefly to travel by moonlight. At Tiberias they appear to have been kindly treated, and they shortly afterward rejoined their ship at Beirut.

Meanwhile Lieutenant Molyneux, undaunted by the difficulties and discouragements that had occurred, determined to continue his explorations. He had his boat conveyed to the



WEST SHORE OF THE DEAD SEA.

From Engedi to Masada (Photographed by Rev. Putnam Cady, F. R. G. S.)

mouth of the Jordan, where he formed a temporary camp. At 6 p. m., September 3, accompanied by his Tiberias guide and a Greek from Jerusalem, he set sail on the Dead Sea. This, as has been mentioned, is a favorable time for sailing southward. Molyneux, more fortunate than his predecessor, found also a favorable breeze for his return. He, in two nights and a day and a half, went to the Lisan and back, landing again on the north shore at noon, September 5. The thermom-

eter is said to have reached 130° F., and part of the time the crew sustained rough weather.

The next day Molyneux carried the dingey on camel-back to Jericho, where he found awaiting him the British consul and several of his brother officers of H. M. S. "Spartan," who had run over from Jaffa to greet him. The whole party returned to Jerusalem, and on the 10th left for Jaffa. So far, in spite of what had happened to the seaman, the expedition had not been without success; the officer in command, the seamen, and the boat had all gotten off safely. Molyneux, however, as he embarked, stated to the consul: "Yes I am doing well now—no fever yet—but when I am on board and the excitement is over I shall catch it!" His premonition was verified: in a little over three weeks, on October 3, he died of fever in Beirut.

These two magic pioneer attempts paved the way for the great American expedition of 1848. The first failures had been due to insufficient preparation, want of a guard against those rapacious and, at that time, dangerous marauders, the bedouins, and perhaps most of all the selection (in ignorance of climate) of the worst season of the year, when the Dead Sea valley is a veritable furnace and the Jordan reduced to its lowest level. All these mistakes were guarded against in the new attempt.

Lieutenant Lynch's expedition landed at Acre, March 31, 1848, from the American storeship "Supply." The staff consisted of Lieutenants Lynch (in command) and J. B. Dale, Midshipman R. Aulick, Dr. Anderson, Mr. Francis Lynch, a botanist, and ten able seamen, one of whom was a trained mechanic. Soon after landing, the party put themselves under the protection of the most powerful bedouin chief of the day, Arkely Agha, a man who in all the district had more power and authority than the whole Turkish administration. He and his followers protected the expedition from first to last. With his party were carried two specially constructed boats: one a copper boat, named the "Fanny Mason;" the other an iron boat, the "Fanny Skinner." At Tiberias a small wooden boat, called "Uncle Sam," was added to the flotilla; this, however, came to grief in the rapids of the Jordan soon after starting.

On April 10th the imposing procession, three boats by water and a party of no less than thirty horsemen along the banks, started from the outlet of the Jordan. What a contrast to poor Costigan and his solitary Maltese! Lynch himself took charge of one boat and Midshipman Aulick took charge of a second, while Lieutenant Dale commanded the land forces. After great difficulties and through indefatigable perseverance, the two metal boats traversed the numerous cataracts, rapids,

and waterfalls, and finally, on April 19, safely reached the Dead Sea, having descended about two hundred miles of river.

The party then navigated the Dead Sea<sup>4</sup> in all parts from this date until May 9. Its shores were surveyed, its depths sounded, and temperatures taken. Careful geological, botanical, and meteorological observations were made. The party experienced the vicissitudes of storm and calm, and especially were oppressed by the sweltering heat. But all manfully stuck to their posts. After quitting the region, most of the party suffered from fever. Later Lieutenant Dale, on July 24, succumbed in the Lebanon to the privations he had here undergone.

One may safely say that more knowledge of the Dead Sea was acquired by this one expedition of Lieutenant Lynch than had been gained by previous ventures. On the foundations then laid all our subsequent knowledge is built. Many have come since to add information whose researches are fully accessible to all. The names of de Saulcy,<sup>5</sup> Rob-Roy Macgregor,<sup>6</sup> Tristram,<sup>7</sup> Lartet,<sup>8</sup> and the Duke of Luynes, and Hull,<sup>9</sup> of the Palestine Exploration Fund,<sup>10</sup> must ever be remembered in connection with the exploration of the Jordan valley in the latter half of the nineteenth century, as Costigan, Molyneux, and Lynch are to be remembered for their work in the earlier years.

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<sup>4</sup> My account of this expedition is intentionally scanty, because a full and most interesting description is given in the "Narrative of the U. S. Expedition to the River Jordan and the Dead Sea", to which those interested are referred.

<sup>5</sup> "Narrative of a Journey Round the Dead Sea" (translated from the French). (2 vols., 1854.)

<sup>6</sup> "Rob-Roy on the Jordan" (1869; specially valuable with regard to the upper Jordan and Lake Huleh).

<sup>7</sup> "Land of Israel" (1886); etc.

<sup>8</sup> "Exploration Geologique de la Mer Morte" (account of a scientific expedition financed by the Duke de Luynes in the early seventies).

<sup>9</sup> "Geology of Palestine and Arabia Petrea."

<sup>10</sup> Many other names might be mentioned in connection with the survey, especially Kitchener, Condor, and Wilson.

## EDUCATION AND MORALS AMONG THE NAVAJOS AND PUEBLOS.

BY WILLIAM E. CURTISS.

[Reprinted from the Chicago Record-Herald, August 12, 1905.]

There are several Indian schools supported by the government and by religious denominations among the Pueblos and the other tribes of the territory. The Pueblos, as everybody knows, are supposed to be descended from the progenitors of the Aztec race. They live in fixed villages and cultivate the soil. They all have local governments of their own and a system of administration which is older than history and admirably adapted to the peculiar conditions in which they live.

There are three large government schools for these and other tribes at Santa Fe, Albuquerque and Mescalero, and local schools on all of the several reservations. The Santa Fe school is the largest. It has been running about fifteen years, has ten substantial brick buildings and several minor structures of adobe, which have been erected from time to time. Congress made an appropriation of \$25,000 at the last session for a girls' dormitory, which will increase the capacity by about one hundred students. There were 431 students in attendance last year. Of these 256 were Pueblos, 95 were Papagoes, 41 were Navajos, 23 were Pimas and the remainder from other tribes in the territory.

The Albuquerque school has about three hundred students and that at Mescalero about one hundred. More than half the students at Albuquerque are Navajos, there are a few Apaches and the remainder are from the Pueblos. All three of the schools teach book learning up to the eighth grade of the ordinary public school, so the children may have a knowledge of reading, writing and arithmetic, and know something of the geography and history of their country; but more attention is paid to industrial training—farming, gardening, stock and fruit raising and the ordinary mechanical trades, for the boys—while the girls are instructed in house-keeping, dressmaking, cooking, laundry work, blanket weaving and the ordinary domestic sciences, so they may be able to improve the homes of their families and earn their own living if necessary.

Education is not compulsory among the Indians, but it should be. It is difficult to get the children into the schools. Many parents will not be persuaded; others seem quite anxious to have their boys and girls educated, especially the

boys, but most of them are indifferent. There are day schools in all of the nineteen pueblos, for the benefit of the children who remain at home, but it is difficult to secure pupils there also. The Pueblo Indians, generally speaking, are not favorable to education. They are very conservative and prefer their ancient customs to modern innovations.

C. J. Crandall, superintendent of the Indian school at Santa Fe, says that "the Navajos are much brighter and more ambitious than any other Indians and that the Apaches are next to them."

The Navajos are the brightest Indians I have ever met," said he the other day, "and I have been in the service, North and South, for fourteen years and have known most of the tribes personally. The Indians of the northern latitudes are more intellectual and are abler than those of the South, but they yield to vices more readily and are more subject to disease. The Pueblos are dull, slow, reticent, mystical and stoical. It takes them a long time to get on to an idea; they are very slow in reasoning; they have very little sense of humor. They are more serious than any Indians I have ever known and the most difficult to teach. They are extremely conservative—the slowest to change of all our native races, and they have fought the hardest and most persistently against the advances of civilization. Notwithstanding persecution and inducements, they have preserved their religion and customs ever since the advent of the Spaniards 360 years ago, although they are slowly dying out. There are now nineteen pueblos with a population of about 8,000 souls, while the early Spanish records mention forty-three pueblos with hundreds of thousands of people, who have disappeared in pestilences and wars. Pecos, their sacred place, has entirely gone. Nothing is left but the ruins of an old church. The population of Taos, the most important of the pueblos, has been reduced to 500, but the people still cultivate the same area of land.

"I am inclined to think, however," said Mr. Crandall, "that the next census will show an increase in the population of the Pueblos, which will be due to the suppression of contagious diseases, to vaccination and sanitary regulations, all of which have been enforced upon them, against the most stubborn resistance. In some cases military assistance has been necessary. The Pueblos are beginning to intermarry somewhat with the Mexicans also."

"What is the effect of education on them?"


"When the boys and girls go home from this school, from Carlisle, Hampton, Haskell and other institutions, few of them keep up the standard of living which they have been taught; but example and precept are not entirely forgotten.

Some of them drift back to the lowest level of their tribe, but most of them do better and live better. Hence our work is not entirely lost. Sometimes we get very much discouraged. The older members of the tribes are so conservative, so sullen, so reluctant to abandon the habits of their ancestors, that their uplifting is a very slow process. They do not want their children educated; they shelter themselves under the past; they preserve their secret religious rites and are willing to live a miserable existence from our standpoint as long as they are allowed to practice these mystic ceremonies. Nevertheless, a few are prospering, and you may say that, as a rule, those who have been educated at the government schools, when they return to their homes, demand better things than they would have been contented with before they came away. They insist upon sleeping upon beds, and eating off a table from dishes with knives and forks instead of dipping their fingers into the common kettle as they formerly did. The girls will insist upon cook stoves instead of using the ancient outdoor ovens, and they will want sewing machines also. The boys will want new wagons and agricultural machinery like they have used at the school. The educated boys take better care of their horses and cattle, for they have learned how, and they are less subject to superstitious influences."

"How are their morals?" I asked.

"The morals of the Pueblo Indians have always been high, but they were higher before the whites came. And, after 360 years of Spanish influence and example they are, I believe, the most moral and law-abiding people in the United States. They are not so subject to temptation as the northern Indians and do not have the same appetite for whiskey. But I have noticed that those who have advanced the most rapidly have fallen the lowest in morals. The Zuni and Santo Domingo Indians are the most temperate people in the world, but they are the most conservative of the Pueblos and are making the least progress.

"The Navajos are making the greatest improvement from a material standpoint, but not morally. They are increasing in wealth, chiefly in horses and sheep. They send us the brightest boys we have. Very few of our Navajo students ever go back to moccasins and blankets. Most of them get out and work for wages. They are a migratory people and do not have the same attachment for their homes which you will notice among the Pueblos. We send a large number of boys up to Colorado every season during their vacations to work in the sugar beet fields, in the sawmills, railways and in other capacities, and the Pueblos always come back. Their home attachments are very strong and it is not a bad



It is a serious question whether we have done the Pueblo any good or not. It is doubtful whether his present condition is any improvement upon that in which he was living when the Spaniards found him. He had a system of government which was admirably adapted to his needs; his morals were of a higher standard than those of the white invaders; he was industrious, sober, kind to his family, devoted to his village home, honest, faithful and almost free from vice. We have given him the gospel; we have told him the story of salvation; we have taught his children the alphabet and have given him modern agricultural implements; but at the same time he has acquired vices and diseases of which he was entirely innocent and ignorant before the Spanish came. And although he is much more exempt from both than the northern tribes of Indians, it is the almost unanimous opinion of the people who have studied his conditions that he has degenerated rather than advanced, under the influence of white civilization.

Although he professes the Catholic religion he still preserves and practices his pagan rites, and the secrets of his native religion have never been revealed. He guards them with the greatest vigilance. Adolf Brandelier, Frank Cushing, Charles F. Lummis, Mrs. James Stevenson and others who have lived months and years among the Pueblos for the purpose of learning these secrets, have been unsuccessful, and the longer these ethnologists stayed with them, and the more closely they studied their character, the more of an enigma they became.

Notwithstanding their tenacious adherence to their ancient religion and their devotion to their pagan gods, their attachment to the Catholic faith is very strong, and their faith in the Holy Virgin and the Saints is sublime. This characteristic may be illustrated by a bit of history.

The pueblo of Laguna, which you can see from the windows of the trains on the Santa Fe Road, and which stands only a few hundred yards from the station of the same name, is the least venerable and the most progressive of all the nineteen villages. Its population is made up of deserters, or emigrants, from Acoma and other villages, and it was not founded until 1699, after the Pueblo rebellion. Some ethnologists say that it was originally a refuge or resort of the natives who were loyal to the Spanish authorities during that uprising, and in corroboration they point to the fact that it lies immediately on the trail between Santa Fe and the City of Mexico. This, however, is disputed. The only point upon which everybody agrees is that Laguna is a modern pueblo in comparison with the others, and that many of its inhabitants came from Acoma.

In the old church at Acoma, now half in ruins and partially

roofless, protected by a sheet of canvas, is a cheap, rude painting of St. Joseph, which, according to tradition, was presented to the people of Acoma by the King of Spain in 1629. The faith of the people in the miraculous powers of that picture is unlimited, and they ascribe to it the almost continuous prosperity which Acoma has enjoyed.

The Moki snake dance, which occurs annually, and is an appeal to the gods for rain, will be held this year between Aug. 22 and 27. About 2,000 Indians will participate. The government frowns upon these snake dances as debasing, heathenish performances, but they are the delight of scientific men and are drawing quite an attendance of spectators annually. To the Indians they have a solemn significance; they are purely religious, much more important to them than Christmas, Good Friday or Thanksgiving day to us, because their faith is more profound and their devotion more loyal than ours. It would be a terrible blow to them if the government prohibited the celebration, as it has several times threatened to do.

While they use live rattlesnakes which have not been divested of their fangs, no Indian has been injured for several years. The performance is not nearly so cruel or so dangerous as a football game. There are no more devotional people in the world than the Mokis; no people more loyal to their gods, or more scrupulous in their observance of the rites and obligations of their religion. Their gods may be imaginary, but to them they are real; the obligations may be cruel, but to them they are necessary for the purification of the soul, and they are less barbarous than the flagellations of the Penitentes and the penance of other Catholic orders.

Moki is about seventy-five miles from Holbrook across a sandy mesa or plateau. Since the tourists and scientists men began to come out here in such numbers several people at Holbrook have organized for the purpose of taking care of them, and now provide full camping outfits, with cooks and other attendants, so that the journey can be made with a minimum of discomfort. Those who enjoy roughing it will get just enough hardship to satisfy their souls. The cost of the trip, including everything—transportation, tents, food and bedding—for a five days' trip is \$35, in addition to the regular railway fares. Persons who desire to make the journey can communicate with the Santa Fe agent at any of the stations I have named.

In March, 1904, the Supreme Court of the Territory of New Mexico decided that the Pueblo Indians are citizens of the United States and that their property is subject to taxation. This decision created great surprise and apprehension. While no one has ever denied that the Pueblos are citizens,



few of them have ever attempted to exercise the rights of citizenship. Sometimes, when a campaign has been close, the politicians have tried to persuade them to vote, but it was always difficult and usually impossible. They do not want to take any part in politics. They mind their own business, elect their own magistrates and obey the laws. On Jan. 1 it is their custom to choose a governor and war chief and a council, who serves for a year, manage the affairs of the community, try cases of misdemeanor and punish crimes among themselves, according to their ancient laws. They resent the interference of the officers of the federal territorial government and require no assistance or advice. They have asked nothing but to be left alone so that they can manage their own affairs in their own way, according to the customs of their ancestors. But the white people have argued that they should pay taxes upon their lands, their stock and their crops, and a suit was brought by the attorney general of the territory to have the court decide whether they are citizens and subject to taxation, or not. The Indians took little interest in the litigation and made no fight against it, but when the decision of the court was made known to them the governors of several of the pueblos went in a body to Santa Fe and protested against having citizenship forced upon them. Through the Indian agent they made a protest to the authorities at Washington and I understand that, by the advice of the agent, they have employed lawyers, who will carry the case to the Supreme Court of the United States.

The agent, Mr. Crandall, has made a very earnest plea to the Secretary of the Interior in the red man's behalf. He says: "He objects to citizenship, and those who have his interests at heart will do all they can to win his fight for him. While a few of these Pueblo Indians are ready for citizenship, and have indicated the same by their willingness and energy to accept services from the railroad companies and elsewhere, and by their accepting the benefits of schools and churches, a large percentage of them are unable and not yet enough advanced along the lines of civilization to take upon themselves the burden of citizenship. It is my opinion that in the event of taxation being imposed the masses of the New Mexican Pueblo Indians will become paupers, their lands will be sold for taxes, the whites and Mexicans will have possession of the great arable grants, and the government will be compelled to protect them, or witness their extermination."

## ANCIENT ALPHABETS AND SACRED BOOKS.

BY STEPHEN D. PEET.

In treating of the Sacred Books of the world, we shall need first to refer to the art of writing, for that necessarily preceded the making of books. It is to be noticed that nearly every ancient nation that ever reached a particular stage of progress, indicated their civilization by the invention of an alphabet.

It is true that pictographs preceded all kinds of writing, and yet it is supposed that nearly all alphabets really grew out of these, though symbols came in as an intermediate stage.

There were certain familiar symbols, which appeared at an early time among all the races of the East, and to a certain extent among the American tribes. Among these were the double-headed axe, the winged circle, the tree and the serpent, the serpent and egg, the bird, the circle, the square, and the crescent. These prevailed among the rudest tribes, and constituted a sort of alphabet, which was everywhere understood. They do not appear in the sacred books of the East, and rarely constitute the essential part of any alphabet. Yet these seem to have been the essential elements of many of the styles of writing which prevailed among the primitive tribes and races. They consisted of the figures of birds arranged in lines and in a great variety of attitudes, and served as pictographs which could be interpreted by the rudest people. A good illustration of this, may be seen in the tablets which are found in the Easter Islands. These constituted a primordial alphabet, which prevailed throughout the globe, and symbolized the Nature Powers, the sun and moon, the four points of the compass, the arch of the sky, the winds, lightning, and the calendar. Afterwards they were embodied in the codices.

The constellations also formed another series of symbols, which were suggestive of the religious beliefs, and constitute in a sense a sacred book which was read by different nations.

The furniture of the tabernacles and the figures that guarded the temples constituted another class of symbols. The fact that the arks of the Babylonian gods were once ships, points to a period when the people were dwellers by the sea. The gods of Eridu were water-gods, and, like the gods of Egypt, each had his sacred ship. These ships occupied an important place in the Babylonian ritual; they had their special names, and were the visible abodes of the divinities. There were certain animals that became suggestive of divinities. The goat is connected with the Vedic, Persian, Semitic, and Norse.

We may say, then, that the forms of nature, and the symbols which represent the motions of the sky, points of the compass,

the various elements (fire, water, earth and air), constituted the beginnings of an alphabet which was very widely scattered throughout the world, and gave hints of a system of nature-worship, which was understood by the rudest, as well as by the most cultured. These do not appear in the Books of Moses, but they constitute a sacred language which was very suggestive to the rudest people.

1. The forms of the letters in the alphabets varied according to the circumstances and surroundings of the people who in-

vented them, as well as to their social progress. To illustrate: the Accadians, who dwelt in the valley of the Tigris, and who are supposed to have been the first people who ever used letters as a means of expressing thought, were surrounded by a level country, abounding in clay, but they were remote from any rocky ledges. As a result, they used the clay in making tablets, on which they inscribed their thoughts, in a very simple and primitive manner.



FIG. 1.—CUNEIFORM INSCRIPTION.\*

They merely took a metal tool, and made impressions upon the clay in the form of wedges, making the arrangement of these wedges, relative to one another, to serve the purposes of an alphabet.

This was a very simple form of writing, but it was used by the early Semitic tribes through many centuries. Prof. Heppert has described the tablets which were gathered at Nippur, some of which date as early as 3000 B. C., others date to 1000 B. C., still others, as late as 1400 B. C. Some of these came from the business quarter of ancient Nippur, and represent the time of Uruga and Sargon. He says that eighteen thousand administrative lists of the Cassite periods (see cut) and thousands of tablets of the third pre-Christian millennium were found, many of them provided with holes for the thread by which they were tied to seals, and boxes, and baskets. Also the fragments of several hundred letters of the time of Sargon.

\* The cut is from the "Cuneiform Alphabet" by Prof. Heppert. The tablet shown was taken from the mound at Tell el Hesi, which is situated eighteen miles east of Gaza.

and Kuffic coins, inscribed with Hebrew letters, belonging to the first millenium of our era. Three thousand years of Babylonian history are represented by dated business documents, found in crude brick structures, lying one above another. There is a squeeze of an inscription of Sargon I., 3800 B. C., and a brick stamp of Bur-Sim; also a black stone tablet with a Sumerian inscription, 2700 B. C., and a tablet bearing the name and titles of Sargon.

"We can say very little as to the manner in which the single tablets were arranged on the shelves, but technical books giving information on the subjects treated in the schools, included tablets for religious edification. Lists of dates giving the names of kings, and the multiplication tables, even an astronomical tablet and sealed cylinders have been found. This goes to illustrate the history of the sacred books of Babylonia and shows their variety."

Besides these, there were stele, or pillars, maces of stone, on which inscriptions were cut and names of kings were engraved.

The most noted of these stele contains the laws of Hammurabi, who was a contemporary of Abraham, and who was one of the kings who fought in the vale of Siddim, and whom Abraham overcame. Long before his time, writing in the cuneiform language had been known, specimens of which have been preserved. By far the most important and interesting, is the so-called stele of Vultures, which dates about 4000 B. C. This monument consists of close-grained white limestone, and is covered with scenes and inscriptions on both its faces. It received its name from the flock of vultures, which carry away the arms, legs and decapitated heads of the enemy, vanquished by a king in a fierce battle. See Figs. 5 and 6.

Thus it appears that pictographs, as well as cuneiform letters, were combined together at this early date. This is illustrated by the plate, which represents a tablet or bas-relief, discovered at Nippur. It is a relief of King Ur-Nina surrounded by his sons and pages, and is divided into two parts, an upper and a lower half. Upon both, the king figures as the principal person. He stands in the upper part, with a basket, the symbol of the mason, on his head. On the lower side, he is seated, holding a goblet of wine in his hand; while behind him stands his cup-bearer, carrying the wine-flask from which he poured



Fig. 2.—CASSITTE ACCOUNT TABLET.

wine into the king's goblet. In order to express the dignity of the king, and of his position, he is represented as a giant, while, in comparison, his children and servants appear like dwarfs. The king is clothed with a short garment, which covers only the lower half of the body. Now, the fact that the cuneiform letters are associated with these rude picto-



King Ur-Ninā of Lagash, surrounded by his sons and pages.

is printed in *Recent Researches in Egypt's Land*, from de Sarras. *Deconvertees en Chaldée*

graphs, shows that this style of writing was introduced at a very early date.

There were also mace-head inscriptions and cylinders, that give the ideograph of the sun-god, and of Sargon, the Babylonian king. Sargon I., like the hero Gizdubar, seems to have been deified. There is a legend in Babylonia that the mythical, half-deified Sargon would come again and rule, and when the celebrated conqueror, Sargani, arose in 3800 B. C., people naturally said: "This must be he" \*.

\* *Pro Soc Bib Arch.*, 1884-1885, p. 71

This relief common in America, in reference to their earliest culture-hero and king; he was deified, but the expectation was that he would return, and so they welcomed Cortez as a God.

Inscribed tablets, brick stamps, and door sockets of Sargon I., the king of Accadia, and of his son, Narim-Sim, were found at Nippur, on which are preserved portions of the name of the king—"the beloved of the moon-god." These tablets are much in advance of those previously discovered. Professor Hilprecht says: "We are faced with the strange, but undeniable fact, that Babylonian art of 4000 B. C., shows a knowledge of human forms, and observation of the laws of art and of greatness and fineness of execution, far beyond the products of later times." Professor Hilprecht may be mistaken in the date of his statues, for the style of writing and the sculpture seems too good for so early an age. There is, however, a door socket, which came from the palace of Sargon I. at Nippur, on which is a cuneiform inscription, with which archaeologists are familiar, and it is claimed that it may have been seen by Abraham himself, while he dwelt in Ur of the Chaldees.

Mr. Fred J. Bliss, in his exploration of the great mound at Tell-el-Hesi (previously referred to), has found tablets covered with cuneiform letters, which constituted one part of an extensive correspondence which was carried on between an officer and the king of Egypt.

The Tel-el-Amarna tablets, which were accidentally discovered in Egypt in 1887, have also thrown an abundance of light upon the condition of Canaan before the Exodus. It appears that for several centuries Egypt had been under the dominion of the so-called Hyksos, or Shepherd Kings; but a time arose in Egypt, when the court became more and more Asiatic, and less Egyptian in character. Syrians and Canaanites were promoted to the high offices of state. A Pharaoh, whose name was Amenophis IV., renounced the faith of his forefathers and became a convert to the Asiatic Bel, whose visible symbol was the solar disk. Along with the new religion, a new school of art arose. Reading lessons to the Egyptian students were given in the Babylonian language. From the banks of the Euphrates to those of the Nile, letters were constantly passing to and fro. Canaan became the highway between the east and the west. It was at this time that the Tel-el-Amarna tablets were written. It was a heretic king who gave us this correspondence, which has thrown light upon the condition of Palestine before the days of Moses. It may be conjectured that Moses received many thoughts from that age.

These discoveries illustrate the history of cuneiform writing. Other forms of writing prevailed at an early date; among them, that of the Hittite may be mentioned. The Hittites were a people about whom very little has been learned; it is

supposed, however, that they lived in Asia Minor, and that their territory extended down into Syria.

Herodotus tells of two figures of King Sesostris; one on the road from Sardis to Smyrna; the other on the road from Ephesus to Phoea; bearing inscriptions. A stele, which exhibits the Hittite god of the sky, with an axe in one hand and lightning symbols in the other, was discovered in the palace of Nebuchadnezzar in 1889. The figure of a lion, covered all over with inscriptions in the Hittite language, has also been found at Marash, and a Hittite relief was found at Malaysia, representing two warriors in a chariot chasing a lion, carrying a bow and arrow in the hand; while above the figures is an inscription in the Hittite characters. From these, we learn the form of the pictograph alphabet which prevailed at an early age in Syria, before the exodus of the Israelites from Egypt.

II. The most interesting form of alphabet is the Egyptian. Everyone knows that it consists of hieroglyphics, which are made up largely of the figures of birds and animals' heads. This was a written language from the earliest date of history until the age of the Ethiopian kings. Hieroglyphics are written either in horizontal lines, or vertical columns; and are ordinarily read from right to left. The heads of the animals and birds show from what direction to begin reading. The complete designing of hieroglyphics required skill and time. They came to be reduced in writing to the simplest form, called by Champollion, linear hieroglyphics. Three systems were finally introduced: hieroglyphic, hieratic, and demotic. The hieroglyphic is a lapidary system; the hieratic and demotic are systems for common writing. Egyptian writing is composed of two classes of characters: the ideographic, representing ideas, and the phonetic, representing sounds. The Rosetta Stone contains a bi-lingual alphabet. Symbols were in use before hieroglyphs.

Dr. Sayce says: "The hieroglyphic writing, which preserved memories of a time that the Egyptians themselves had forgotten, represents the idea of a god, by the picture of an axe." The axe seems originally to have consisted of a sharpened flint, or blade of metal, hafted in a wooden handle. It takes us back to an age of fetichism. The double-headed axe was a divine symbol in Asia Minor, and common in both the Old World and the New. In the sacred axe, we may see a parallel to the standards on the prow of the prehistoric boat, and to the symbols of the Nomes. The double-headed axe is carved repeatedly on the walls of the palace of Minos, discovered by Dr. A. J. Evans at Knossos.

As to the form of the books themselves, it will be understood that there was a system by which parchments, written upon one side, were cut into strips, folded like a fan, and attached to strips of wood at either end. The writing was arranged in pages, and brought before the eye so as to be read one after the other. The Book of the Dead was prepared in

this way. These strips, when closed, were called codices. The codices of the Toltecs and Aztecs were made of paper folded

HEBREW NAMES OF LETTERS.	1	2	3	4.
	HIERATIC EGYPTIAN.	ANCIENT PHENICIAN.	MOABITIC.	SQUARE HEBREW.
Aleph.	2	𐤀 𐤁 𐤂	𐤀	א
Beth	𐤃	𐤃 𐤄	𐤃	ב
Gimel	𐤅	𐤅 𐤆		ג
Daleth	𐤇	𐤇 𐤈	𐤇	ד
He	𐤉	𐤉 𐤊 𐤋	𐤉	ה
Vav	𐤌	𐤌 𐤍	𐤌	ו
Zayin	𐤎	𐤎 𐤏 𐤐	𐤎	ז
Cheth	𐤑	𐤑 𐤒 𐤓 𐤔	𐤑	ח
Teth	𐤕	𐤕 𐤖		ט
Yodh	𐤗	𐤗 𐤘 𐤙	𐤗	י
Kaph.	𐤛	𐤛 𐤜 𐤝	𐤛	כ
Lamedh	𐤞	𐤞 𐤟	𐤞	ל
Mem	𐤠	𐤠 𐤡	𐤠	מ
Nun	𐤢	𐤢 𐤣 𐤤	𐤢	נ
Samekh	𐤥	𐤥 𐤦 𐤧 𐤨 𐤩		ס
Ayin		𐤫	𐤫	ע
Pe	𐤭	𐤭 𐤮 𐤯	𐤭	פ
Tsadhe	𐤰	𐤰 𐤱	𐤰	צ
Koph	𐤲	𐤲 𐤳 𐤴	𐤲	ק
Resh	𐤵	𐤵 𐤶	𐤵	ר
Shin	𐤷	𐤷	𐤷	ש
Tav	𐤹	𐤹 𐤺	𐤹	ת
GREEK LETTERS— α β γ δ ε ρ σ τ υ φ χ ψ ω				

in this way, and were covered with glyphs and numerals, interspersed with pictographs illustrating the subject.

III. This leads us to the origin of our own alphabet. Cadmus is said to have been the originator of the alphabet, but the general opinion is that he borrowed it from the Egyptians,



In fact, we may trace, by means of names, the processes by which the Egyptian characters were formed into letters. To illustrate: the letter "A" signifies ox, and the horns of the ox can be easily recognized by turning the letter upside down. The letter "B" signifies house, and it was the form of the primeval house. The name "Beth" signifies house. The letter "G" signifies camel; we can recognize the neck of the camel in its shape. It is called "Gimel," or Camel. Daleth, or "D," has the form of a tent-door, which is three-cornered. The fifth letter, "E," has the form of a window with bars. In the letter "M" we see the zig-zag lines of waves of water. In the letter "O" we see the form of the open eye.

The Arabian alphabet has twenty-eight letters, and seems to have been derived from the Sinaitic, for it is found in inscriptions in the Sinaitic peninsula at Petra, and at Hauran. It was imposed by the Mohammedans upon the Hindoos, Persians, Turks and Malays.

It is generally agreed that writing was introduced among the Greeks by the Phœnicians, and was borrowed by the Phœnicians from the Egyptians. The Egyptians attributed their writing to Thoth, who corresponds to Mercury, the god of letters, among the Greeks. The first characters are said to have consisted of portraits of the gods, though the Egyptian hieroglyphics contain many figures of birds and animals. The hieroglyphics were at first written in any direction; frequently, forward and backward: a style which is called *boustrophedon*, meaning the turning around of oxen in ploughing.

The hieratic was at first written in columns; afterward, in horizontal lines. The Phœnician alphabet went through various modifications, such as Pelasgian, Etruscan, Oscan, and Minæan. In the ancient Greek and Latin writing, the words were not separated by spaces, and there was no punctuation.

The Sanskrit is the most perfect of all known alphabets, but is wholly different from Semitic. Grammar took its use under the influence of writing. In India, native grammar serves the purpose of enabling the Brahmans to hand down the exact traditions of the sacred Vedas. It was through the labors of Sir William Jones and H. T. Colebrooke that the Sanskrit was translated, and the mythology of the Hindoos became known.

The Chinese have an alphabet and a system of writing, which they attribute to Fohi, the Chinese Noah. It is undoubtedly very ancient, but is still very imperfect. It is said to consist of 40,000 separate characters. Every character is a word. It involves the taxing of the memory to learn it, but there are certain characters which classify the words, so that one may find an aid to memory.

In the Chinese, as well as in the Egyptian alphabet, we find a number of symbols which were at first pictorial. They were simple, but refer to the heavenly bodies and the forms of

nature. The sun was symbolised by a circle and a dot; the moon, by a crescent; a mountain, by three peaks; rain, by an arch, and drops below it; water, itself, by two wavy lines. A second form was ideographic: the ear and door meant hearing; the hand meant workman. By the study of the cuneiform letters, the literature and history of the ancient Babylonians and Assyrians was disclosed. An inscription, found at Behistun, by Sir Henry Rawlinson, on the rocks, and copied, furnished the key to all this treasure-house of history, literature, and mythology (see cut). The inscription was in three languages—the Persian, the Assyrian, and the Scythian, or Turanian.

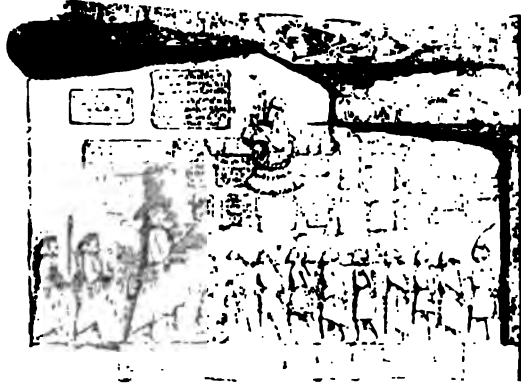


FIG. 5.—INSCRIPTION AT BEHISTUN.

To Grotefend

and Rawlinson, then, we owe a debt of gratitude, for they deciphered the cuneiform writing, though Champollion preceded them in the order of time, as he deciphered the hieroglyphics of Egypt, and gave us the key to that treasure-house, from the Rosetta Stone. This stone came to light at the time of Napoleon's expedition to Egypt. It contains three forms of alphabetic letters—the hieroglyphic, demotic, and Greek. It was very easy for the Egyptians to retain their history, as the mingling of ideographic, syllabic and alphabetic writing simplified history to them, and gave them writing of "Heavenly Words."

IV. Let us notice that writing was a sacred art, and its interpretation of it was confined to the priests only. Even the Scandinavian runes were used at first as magical characters, contained a mass of augury, and were looked upon as charms, the unknown symbols of occult science. The same was true of writing and pictographs, which were contained in the codices of the races of Central America, such as the Nahuas and Mayas. These codices were written upon paper, not on parchment, however. The numerals were represented by lines and dots; the points of the compass, by certain characters; the thirteen days of the month, by upright columns; the order of their religious feasts, by horizontal columns, and the character of these feasts, by pictographs.

There were in Central America columns or stele, which remind us of the stele of the Babylonians. These columns

represent the portraits of priests and kings, elaborately wrought into the stone. The sides and back represent the symbols of divinity, and, perhaps, the order of events. The serpent and dragon appear as conspicuously among the hieroglyphics of the Central American tribes, as they do in those of Egypt, Babylonia, India, Cambodia and China. The human body furnished the original units for measurement in American tongues, just as it does in the Babylonian, and in our own language; and we have such words as foot, ell, hand and finger, for standards of measurement. The fingers of one hand give us five. The substitution of ten for five, comes from the inclusion of the fingers on the other hand. The duodecimal system came from counting the outspread hand as five; the closed hand making six. The two hands made twelve.\*

There were other styles of writing besides the cuneiform and the hieroglyphic, at a very early date. Among these, we may mention the Hittite, the Phœnician, and the Minæan. An inscription was discovered by Dr. Edward Glaser, in 1882 in South Arabia, which presents the Minæan style of writing. The Minæans had extensive intercourse with Gaza, Edom, and Dedan. The most flourishing period of the Minæan kingdom was from 1300 to 700 B. C. Their home was in South Arabia, where they were associated with the Sabæans.

The Hittites dwelt at Carchemish, on the west bank of the Euphrates; the farthest bend westward. Three important rock-sculptures are found as far west as Sardis and Smyrna. They were well-known to the Greeks; one of them being called "the weeping Niobe." It is supposed that the Hittites were Mongolians, speaking a Turanian tongue. They were represented by Iberians and Basques in Europe, and by the old Elamites and Sumerians in Babylonia. Their features may be seen in the Hittite bas-relief. The winged disk was adored in Egypt, and the Hittites received it and put it on their monuments over their kings.

The Sabæan writing furnishes another form of alphabet, which resembles the Phœnician. A bronze tablet with a Sabæan inscription was found by Mr. Glaser, which represents the personifications of the morning and evening stars, and the moon-god, and the sun-deity. This furnishes us detailed information as to religious beliefs in Arabia, about 3000 B. C. It appears that the moon-god was worshipped under a system almost monotheistic.

The Minæan inscriptions give to us remarkable analogies to the ceremonial laws of the Hebrews; and, it is supposed by some, that Moses, while in the wilderness, learned many things about the forms of religion which he imparted to the Levites, and which became embodied in the Book of Leviticus. This will account for the route taken by the Israelites, a route which

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\* See Mr. Pinches' discussion of Accadian Numerals in *Proc. Soc. Bib. Arch.*, May, 1883.

led them to the region where Moses had learned to worship the gods of the mountains.

Here, then, we have a view of the alphabets of various nations which dwelt in Syria, Egypt, Babylonia, and the regions about the Red Sea. They did not all possess sacred books; yet each had an alphabet and a form of writing by which they could communicate with one another, and by which they are known at the present time.

V. As to the date of the beginning of letters, it may be said, that recent discoveries have carried it back several thousands of years. Prof. Barton maintains that there were written inscriptions in Babylonia as early as 4500 B. C., and that picture-writing existed before that time. He says that many Babylonian contracts and revenue lists have come down to us from the dynasty of Ur, about 2500 B. C. In the times of Sargon and Narum-Sin, from 3800 to 3700 B. C., there are lists of cattle, sheep, horses and asses. Horses and hides were given in payment of taxes to the temples of Shirpurla and Ur. Estates were bought and sold, and contracts recorded, as early as 2300 B. C. An interesting tablet from Tello, dates from the time of Narum-Sin, about 3700 B. C.

The development of Babylonia was in the prehistoric period. In that period, Nippur, Eridu, Ur, Shirpurla, Kutha, Erech, Agade, and other cities sprang into existence. Before the dawn of our present historical knowledge, about 4500 B. C., the struggle for supremacy began, and continued until terminated by the final supremacy of Babylon. Nippur must have held the supremacy for a long time, during the prehistoric period. Prof. Barton holds that the Sumerians were the pre-Semitic inhabitants of Babylonia, and that the Semites entered Babylonia as conquerors before the dawn of history. The presence of a non-Semitic race is further indicated by the faces pictured on the votive tablet at Nippur.

Jastrow says, "The age of Sargon, 3800 B. C., in whose inscriptions, En-Lil, 'lord of the lower world,' already occurs, is one of considerable culture. This is sufficiently evidenced by the flourishing condition of art. The combination of Ea and Lil, or Bel, with Marduk reflects the political changes that took place in the Euphrates valley."

VI. The most interesting fact is that the alphabets furnish an index to the progress of civilization. It is a theory of Smith and other archaeologists, that the alphabet grew out of a certain symbolic language, which consisted of circles and squares, straight lines, and curves, which were pecked into the surface of rocks; woven into the baskets and loin-cloths; engraved upon the war clubs, canoes, armor and the address; and tattooed upon backs and breasts of the natives. These constituted a sacred language which could be understood by all.

\* "Religions of Babylonia and Assyria," page 11.

A second stage of progress was marked by more elaborate figures; some of them in the form of birds and animals, with the eye very prominent; others were in the form of serpents and fabulous creatures; still others had the human form in various attitudes, but often distorted. A third stage consisted in pictographs, which grew into phonetic signs; the best example of this is the Hebrew alphabet. The geometric figures in the Greek art mark a parallel stage.

The origin of Babylonian civilization on the Persian Gulf, together with the dependence of Babylonia, for her fertility, upon streams and canals, accounts for the numerous water deities to be found in the ancient Babylonian Pantheon. The first mention of the famous temple of Kutha is found in an inscription of the first dynasty of Ur, 2900 B. C.



FIG 5. BAS-RELIEF FROM TELLO.

Talfourd Ely describes a bas-relief from Tello. On this is a beardless man, with a huge eye, seen in full; two locks of hair fall on his shoulders; his tiara is

decorated with horns; his up-raised hand supports a cup for libations to the deity before him. On the right, a square-shouldered bearded man, with flat cap and flowing robe, is about to strike a fourth figure with a club. This represents the earliest race and the first stage of writing.

More advanced is the "Eagle and Lion Tablet" on which is mentioned King Ur-Nina. The "Vulture Stela" represents a third stage; on this is the name of a son of Ur-Nina. Three fragments of this are carved on each side. On one, a flock of vultures carrying away human remains. Ten headless statues, seated or standing, and one separate, were found in the large court; and other heads, elsewhere. One of the heads wears a turned-up cap. The figures on the "Vulture Stela" are dressed in the same way as those in the cut.



FIG 6. --THE VULTURE STELA

There is a Chaldean statue, with hands clasped in an attitude of devotion, feet carefully chiseled, and a tablet on the knees, which shows a much higher grade of art, and an advanced stage of writing. If compared with the cylinder of Sargon, to which the date of 3800 B. C., has been assigned, this statue shows the difference between barbarism and civilization.

Dr. W. H. Ward has called attention to seals in the Metro-



South Arabian inscription from Sam'at

Reprinted in *Robert Keesee, *South Arabian Inscriptions* (1965), p. 102*  
 See also *ibid.*, p. 103



TABLET WITH CUNEIFORM INSCRIPTION

politan Museum, New York, and the British Museum. One of these represents a nude goddess riding on a lion, which draws a chariot, and holding lightnings in her hands. Another represents the Goddess of Rain as apparently in the clouds; another divinity is standing on a winged lion, and carries a whip in the hand. Another seal represents the conflict between Merodach and the dragon. Merodach shoots the dragon with a trident arrow. Dr. Ward describes a cylinder, in which the serpent seems to be chased by the divinity; reminding us of the story of the Garden of Eden. Now, all of these seals and cylinders represent the earliest stages of pictographs; while other seals represent the pictographs associated with the cuneiform letters, and thus represent the change from picture-writing to the introduction of the alphabet. By examining the dates, we learn that these seals were all very ancient. Delitszh called Kutha one of the oldest centers of Sumerian civilization. The old Sumerian agricultural god was adopted by the Semites, but was assigned a place as the god of the underworld. A Semitic king has left an inscription which dates 3500 B. C. In this inscription, the king invokes the deities, Ishtar and Sin.

VII. As to the birth place of these earliest alphabets there is much uncertainty. The common opinion is that it originated in Egypt, but the exploration of Glaser has proven that there was a high stage of civilization in Arabia, and that the Minæan alphabet prevailed here very early in history. It is also an interesting fact that the famous Hammurabi, who has recorded his laws on a stele, was really the ruler of this district in which an unknown civilization prevailed.

Hommel says: "In Southern Arabia, we come upon the traces of a high state of civilization at a very early period. Evidence of this is supplied by the ruins of ancient temples, towns, aqueducts, and above all, by the numerous inscriptions that survive. The letters are written in an alphabet which belongs, at the very lowest estimate, to the same period as the so-called Phœnician, and must, therefore, be referred, together with the Greek alphabet, to one and the same source, viz.: the Western Semitic alphabet. This circumstance alone is an argument in favor of ascribing these inscriptions to the second millenium before Christ. \* \* In the Babylonian, no less than in the South Arabian, we find evidence of a belief that the deity gives men, all things that are good; that he blesses, protects, and rescues; assists and delivers - that he is gracious and merciful to all who approach him as suppliants, even as a father is to his children. \* \* \* The parallelism between the Biblical account and the latest archaeology is thus complete, and makes it impossible to believe that the Biblical narrative could have been compiled in Palestine, at the late date to which our modern critics assign it. We have been able to prove that the system of name formation, which is found in South-Arabian inscriptions, was already in existence at the



beginning of the second millenium before Christ, and that the numerous personal names ascribed to patriarchal and Mosiac times, were in general use at this very period, and could not have been invented in or after the time of the kings. Biblical tradition assigns the time of Abraham to the twentieth century B. C."\*

The cuts and plates are to be studied in this connection, as the cuts show the difference in the races, and the plates the difference between the alphabets. To illustrate: the cuts represent the prognathic or snouty appearance of the ancient Sumerian or Babylonian faces as contrasted with orthognathic heads and faces of the Assyrians. On the other hand, the first plate exhibits the different alphabets common among the Phœnicians and Assyrians; the second shows the cuneiform alphabet of the Babylonians, and the third, the square letters common among the Mineans.

The sacred books of the Hindus are next to be considered. These have been made familiar by such writers as Max Muller, Dr. Freeman Clarke, Prof. Jastrow, Prof. Hopkins, and others. The books of the Hindus describe the chief gods of the Vedic age: 1, Indra, the god of air; 2, Varuna, the god of water, including the ocean, and light or heaven; 3, Agni, the god of fire; 4, the Sun and Moon; 5, Yama, the god of death.

It is remarkable that these books contain a story of the Creation, which resembles that in the Scriptures. It is found in the tenth book of the Rig-Veda, and is as follows: "Darkness there was; the universe was enveloped in darkness and undistinguishable waters. The luminous ray of the creative principle expanded in the middle. Nature was below; he who sustains was above. Chaos engendered black night, air and day. Gea, of her own accord, first created the starry heavens, the high mountains, and the sea; then, as the bride of Uranus, she brought forth Oceanus, the stream that encompasses the earth, and a long series of children, some of them mighty monsters. From the marriage Perseus and Lethys came the strong continents and streams, the sun god, the moon goddess, and the dawn. The dawn was united to Astra, the god of the stars, the wind, the morning-star, and the Milky Way."

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\* Ancient Hebrew Tradition.

## PHALLIC SYMBOLS IN AMERICA.

BY H. L. STODDARD.

It is not within the scope of this article to treat the matter here presented, otherwise than in a general way. Following the philosophy of phallicism to a conclusion will do much towards unveiling the deep mystery relative to prehistoric Americans, especially their works and relics, including their high places, which give evidence of a prevalence of phallicism.

Recent excavations of Herculaneum, Pompeii, and the Temples of Abydos have brought to light many phallic symbols, the significance of which are only appreciated by those who have given a careful study to the philosophy of phallicism. The yoni symbol is used to-day in India symbolizing life everlasting, pro-creation and regeneration. The principle design in the representation of the yoni, was one that was known under the name of Asherah, which is translated and referred to in the Bible as the "grove," or "groves." This image was a symbol of Ashtoreth, or the union of Baal and Ashtoreth, the male and female pro-creative deities of the Assyrians, equivalent to Chemosch, Molloch, Nana, and Astarte, the abominations of the Zidonians, Amorites, Moabites, and Hittites, after which Solomon strayed off. This symbol was regarded as preeminently sacred as the "Door of Life." Designs of this image occur very frequently in the sculptures of Nineveh and Babylon. We learn from the Old Testament how intimately the High Places and High Hills were associated with the worship of the feminine deity. As there were in prehistoric times, *as there are to-day* certain sects that consider and worship the female principle as superior to that of the male. These are the Hindu worshippers of Sacti, the supreme feminine creative deity, whose worship consists in the adoration of the Vulva. This image is commonly called the yoni (see Fig. 1).

The pointed oval was one of the most common of the conventionalized designs of the yoni. This symbol in many cases adorned the stone over the portal of the ancient temples of Yucatan and Peru, and is found to-day over the doorways of the temples of India; a horizontal line drawn midway will leave the design of the windows and doors of the temples throughout the world, and is what is commonly designated Gothic architecture (?). Any student knows that the Goths were barbarians, who added nothing to the world of science, art, or architecture. There are only two classes of archi-

ecture, the Greek and the Saracenic. The doorway of Solomon's Temple was of this type, and was approached by walking between the two phallic columns, Jachin and Boaz.

How intricately phallicism is interwoven into the evolutions of art, with its beautiful softening influence; science, with its beneficent truths; religion, with its many sects and creeds, we have only to acquaint ourselves with the origin for an exegesis. The concupiscent nature of the specimens makes it obligatory to elucidate the philosophy of phallicism to some extent, that the concatenation may be complete. Students, as a rule, are not purists, and accept the fact that euphemisms are not



FIG. 1.—YONI SYMBOL, FROM MENARD'S MOUND.

always applicable. However, the puerile indelicacy of the subject matter need not offend those who are much given to vulgar astonishment, or *Mauvaise-Honte*—"Science knows no Sex." History records that under the three centuries of Ptolemaic rule, literature, philosophy, and the arts were assiduously cultivated. Many of the civic rulers were natives, and particular respect was paid to the old Egyptian religion.

In support of my position—transmission of symbols from Asia—I quote one of the most eminent authorities, Theophilus G. Pinches, F. R. A. S., Department of Egyptian and Assyrian antiquities, British Museum, London. He says: "The Phœnicians, in common with the Canaanites, Philistines, Moabites, Edomites, and Amorites worshipped Baal and Ashtoreth as

their principal deities. The meaning of the name Baal-Aram (Baal in *Baal-Zebub*) is "lord," and designated the sun. names are Moloch and Milcom, both meaning king. This deity, like Ashtoreth, was worshipped under many different forms, each of which could be regarded as a different deity, as was also the case with the Akkadian polytheism of Babylonia and Assyria. This worship, with that of Astarte, or Ashtoreth, constantly led the Israelites *astray*; partly on account of their speaking the same language, partly because of living in continual communication with those who practiced it. This worship had, moreover, *all the seductions of a sensual nature-worship*. As the hot summer sun, Baal is called, in the inscriptions of Africa, *Baal chamman* (= *Baal solaris*), and is regarded as chief of the gods. As the waning winter sun, he was *Tammuz*, or Adonis, descending to the under world, as Baal-berith in Sichem (Judge viii:33; ix:4, 46), he was the god who kept the covenant between men; as Baal-Gad, he was lord of good-luck; as the patron god of Tyre, he was *Baal-Sur* (lord of Tyre) or Melkarth (king of the city). The number of the different forms of this god was very great, many of the cities of Phœnicia and Palestine having a different one.

Though fundamentally the same as the Babylonian Bel-Merodach and Samas, the sun god (Phœn. *Baal Shemesh*), the worship of Baal differed from that of those gods in being of a far *grander nature*; hence, the severe punishment meted out to those who had joined in the worship of Baal-Peor (Num. xxv:3 ¶; Deut. iv:3). Besides Moloch and Milcom, as the sun was called by the Amorites (Lev. xviii:21; I. Kings xi:5, 33), he also bore the name Malcom (so read Jer. xlix:1, 3; instead of "their king") among the Moabites and Amorites. Both these nations also knew him under the name of Chemosh (Judg. xi:24; I. King xi:7). To both these forms of Baal *human sacrifices* were made (?) and people burnt their children to death (Jer. vii:31; II. Kings iii:27; II. Chron. xxviii:3). This custom was common to the Canaanites to the latest times, and, as in II. Kings iii:27, it sometimes took place upon the walls of the city in times of peril. For the same reason—the propitiation of the wrath of the deity—the priests of Baal cut themselves with knives, dancing around the altar with frantic shouts the while, as in I. Kings xviii:26-28. As an abomination of the service of Baal, there is repeated mention in the Old Testament of the male and female devotees against whom a law is formulated in Deut. xxiii:18. Like the Semitic nations, the Egyptians and the Phœnicians were *worshippers of nature and its generative powers*, and *symbolic pillars* were, therefore, dedicated to Melkarth. In accordance with this idea, also, every god had a consort, and that of Baal was Baaltis, or Ashtoreth (I. Kings xi:5, 33), the Greek Astarte and the Assyrian Istar, with this difference, however, that whilst with the Phœnicians she was the reflection of Baal, the sun-god, as

creator, with the Babylonians she was the planet Venus, the daughter of sin, the moon. As the reflection of Baal, she was called by the Phœnicians *Shem-Baal* ("the name of Baal") and *p'ne Baal* ("the face of Baal"), also Tanith, with the same meaning. Ashtoreth, therefore, represented the moon, the reflection of Baal as the sun-god, and the city *Ashtoreth-karnaim* ("the Ashtoreth of two horns" of the the new moon) was probably so named because the chief seat of her worship under this aspect. It was upon this account, as mentioned by Philo of Byblos (Gebal), that she was represented horned. As goddess of love, and counterpart of the Assyro-Babylonian Istar,



Fig. 2. CIRCLE WITH THIRTY SIX DIVISIONS.

daughter of sin, the so-called "groves" (q v) or Asherahs, were dedicated to her (Judges vi:25-30; II. Kings xxi:7, etc.). These were the upright stems of trees, with, as some suppose, three branches, and, if so, would offer some analogies with the sacred trees of the Assyrians and Babylonians. The Phœnician Asherah was set up near the altar of Baal (Judges vi:28), and as, like the pillar or obelisk erected to Baal, or Melkarth, it could be adapted to Jehovah, that also was prohibited in the worship of the latter (Deut. xvi:21). Besides Baal and Ashtoreth, the Phœnicians also worshipped many other deities to whom they attributed various inventions. Among these were seven planets, or *Kabiri* ("great ones"), who were honored as the directors of all things; their chief being Saturn (another

form of Baal. The Saturnalia Festival of the Romans was the counterpart of the feasts Baal and Osiris.

As an illustration of the conventionalization of phallic pillars, we quote Chambers Encyclopedia, relative to Hermes, the important Greek god, the traditional son of the Egyptian Nilus: "In art a similar development is seen from the old squared trunk or pillars, called Hermæ, but by degrees ornamented with a bearded head, to which sometimes are added phallic symbols, the destruction of which at Athens before the sailing of the Sicilian expedition led to a fearful tumult, and the fall of Alcibiades (q. v.). In later, but still archaic art, he is represented bearded, wearing the broad-brimmed Pegasus, and holding the twisted caduceus. At the time of Phidias, he was represented unbearded, with curly hair, a crafty and charming expression, and the form of an athlete. Instead of the

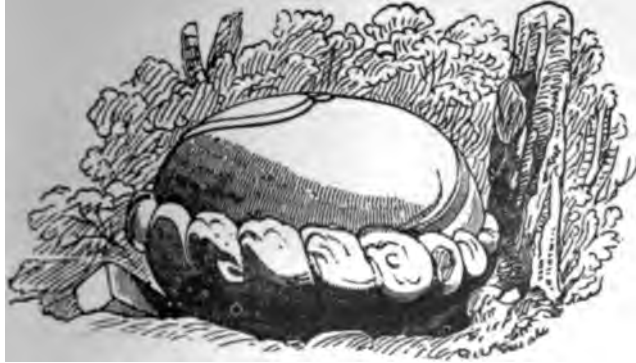


Fig. 3.—ALTAR AT COPAN.

pegasus, wings are sometimes arranged in his hair; his boots are winged, and his caduceus has two snakes attached to it."

This makes clear the connection of the serpent as a phallic symbol, and makes clear the allegory of the serpent tempting Eve in the Garden of Eden.

It is my object to show the correlation of the solstitial and phallic symbols of America, to those found in Asia, Europe, and Africa. Again referring to the emblem on the reverse of the sun-dial, symbolizing the yoni, one would naturally look for evidence of the presence of the male emblem in connection therewith. This we have, by referring to obverse of the sun-dial, which is divided into 36 divisions:  $360^\circ$ , each degree = 4 minutes; hence, each division = 10 degrees, or 40 minutes, and is analogous to Ahaz Sun-Dial (II. Kings xx:10-11. It is clearly evident that the stone is a sun-dial, and the sun being the male principle, it naturally follows that we have the male and female principle depicted, equivalent to the Yang and Yin Tai-Kieh (pronounced Tah-Gook) of Fu-Hi's philosophy

3322 B. C.; Linga and Yoni; Masseba and Ashera; Crux-Ansata, and the Yoseki and Inseki.

The sun is the Celestial God, the god of light, equal to Yang or Heaven. The yoni symbolizes the female principle equivalent to Mother Earth, the Yin-Dark. Here we have a perfect correlation of the Yin and Yang, even the 36 principles are not lacking, the obverse side being divided into 36 principles analogous to the Tah-Gook, the Altar of Heaven at Pekin, Ahaz Sun-Dial, and the altar at Copan, Central America, upon the obverse of which are 36 hieroglyphics, of which more later. We find at Yaxchilan, a circular sacrificial stone of whitish limestone, the top of which is divided into eight divisions, with a round design in the center (Fig. 3), this is analogous to Tah-Gook, inasmuch, as it has the eight divisions and round



Fig. 4.—ALTAR WITH TURBANED FIGURES.

design in the center. (Peabody Museum Memoirs, Volume Vol. II., No. 2, page 171.) Now let us refer to *THE AMERICAN ANTIQUARIAN*, Vol. XXVI, No. 3, page 146: "A stone at Copan is in the form of an hemisphere. On the top are symbols which correspond to the Yin-Yang of the Chinese." The circular stone at Yaxchilan with eight divisions and round design in center would possibly show the 36 principles of Fu-Hi's philosophy, had they not been worn away. The Tah-Gook is divided into eight divisions, with a round design in the center (Yin-Yang), the eight divisions comprising the 36 principles of Fu-Hi's philosophy, and the stone at Yaxchilan is a facsimile, with the exception of the 36 principles, which are lacking (this is not conclusive, but more later, that is not accidental).

As a further evidence that the prehistoric Americans were Asiatics, we again quote *Memoirs Peabody Museum*, Vol. II., No. 2, page 62: "It is undeniable that these images of gods in Yaxchilan and Piedras Negras sitting cross-legged in their niches and wearing serpent head-dresses or turbans, are strongly suggestive of the Indo-Turanian representations of Buddha. At all events, the oblique eyes indicate Turanian origin, even though the historical reason, why the principal god of the Maya-Toltecs, Ketsatkoatl (?), displays the Turanian type may not be clear to us. But where history is mute, monuments are eloquent." And again, the Buddha statue described in the "*Antiquities of Tennessee*," pp. 350 f, Plate XVIII.), as well as that found at Piedras Negras and shown in Fig. 3. This specimen is known as the Wilson Shell Gorget, and was brought to light by Col. Thomas Wilson, curator of Prehistoric Archaeology in the National Museum at Washington, and was found by Mr. Emmert, an employé of the Bureau of Ethnology, in the year 1882. Its original field number was 267; Prof. Thomas', 6542; the museum number, 115562. Prof. Wilson states, that to all appearances it represents one of the Buddhist divinities.

Referring again to the Yin and Yang at Copan and Yaxchilan, it is interesting to note that the circular and square altars at Sela, or Petra, are correlated to the circular altar, Yang-Light, or Heaven, and the square altar, Yin-Dark, or Earth, at Pekin; also the circular altar having eight divisions at Yaxchilan. The circular altar at Copan shows the emblem of the Tia-Kiah clearly defined, and at Copan also is found the *square altar*, on top of which is depicted 36 hieroglyphics, analagous to the 36 principles of Fu-Hi's philosophy, and the Great Monad (q. v.); also the nine (9) concentric circles, and three (3) terraces leading up to the altar at Pekin, containing nine steps each, which added to the nine concentric circles total 36. This cumulative evidence shows a correlation of the whole, and is proof evident of a religious system of phallicism and solstial worship throughout Asia and America.

The Twentieth Annual Report of the Bureau of Ethnology gives a perfect analogy of the emblem of the Yoni, which is depicted upon the reverse side of the sun-dial found near Menard's Mound, Arkansas, in the design upon a "water bottle," (Plate XIII. f, page 90), and which was also found in Arkansas. The water bottle having the yoni symbol upon it, and neck of the bottle protruding through the yoni, the natural inference would be that the concept is of a phallic nature. The shape so indicates. These two specimens are unique, so far as known, and go far towards establishing the theory that phallicism as practiced in Asia, by the Chaldeans, Assyrians, Phoenicians and Egyptians, as also the Hindoos, who continue the practice with the same ceremonies in use six thousand years ago, has analogies that are unmistakable in America. To



continue to state that such symbols having analogies of unmistakable clearness, and occurring in numerous instances, are coincidences, *is irrational*. "Phallos used in pairs as amulet for boys. Octagonal shaft surmounted with octagonal pyramid, stained in pink, scarlet and green. A string passing through a *central and vertical hole* serves to suspend over the child's shoulder." From Mizusawa ("Phallicism in Japan," by Edmund Buckley).

We speak of phallicism, and the Germans of phalluscult, and thereby tend to ignore the kteis-cult which prevails but little if any less than phallos-cult. But just as the term man is used for mankind, i. e. man and woman, so phallicism serves for what is properly phalloktenism, cult of the phallos and kteis. This dualism shows itself in the *usual juxta position* in



Fig. 5.—BOTTLE WITH YONI SYMBOL.

India of the linga and yoni, in Syria of the mastebah and ashera (I take the mastebah as the male symbol), in Greece of the phallus and kteis, in Egypt of the cross and ring combined into the *crux-ansata*, in China of the yang and yin as seen intertwined in the Corean crest, called in Japanese *futatus-tomoye*, and finally in Japan of the *yoseki* and *inseki*." ("Phallicism in Japan," by Edmund Buckley.)

It will be noted that the figure 8 plays a conspicuous part in the cosmogony of the Chinese and Japanese, hence the eight diagrams of Fu-Hi's philosophy.

#### OTHER STRIKING ANALOGIES.

The Masonic Key Stone is analogous in shape to the diagrams of Fu-Hi's philosophy—of which there are eight—and upon the Masonic Key Stone there are eight letters; the eight

diagrams of Fu-Hi's philosophy contain 36 principles that are evolved from the two principles and four figures of Fu-Hi's philosophy, and indicates a correlation to the sun-dials of the Babylonians prior to 570 B. C., which were divided into 36 divisions of 10 degrees each.

Analogies of an interesting nature I quote from the *American Monthly Review of Reviews*, February, 1904, page 235, and article entitled "The Real Discoverers of America." In an article under this title, Dr. Latouche-Treville, in *La Revue*, argues that the early Buddhist missionaries from Japan California were really the ancestors of the dominant native races of America, and the actual discoverers of the continent.



Fig. 6—IDOL FROM NICARAGUA.

He argues that the passage from Kamschatka by way of Bering Strait and through Alaska was quite possible. All along the North American coast, from Alaska to Mexico, he traces—even to the Isthmus of Panama—the progress of these Japanese missionaries, adducing ethnological, economic, and linguistic proofs. Mexican folklore, he says, proves beyond a doubt that there were oral traditions among the Mexicans in which figured white men of the Mongolian type "in long white robes, who talked to the people in a language of goodness, and preached unto them peace, self-control, unselfishness, and righteousness." He produces, as evidence, pictures of Aztec deities which have curious analogies to Chinese sacred images. . . . Even, he says, if one were as skeptical as

Voltaire, he could not help being astonished at these similarities, and could not believe that these similarities are accidental. Ancient Mexican architecture, he says, is strongly suggestive of an Asiatic origin. The statuette of Buddha (there is no mistaking the intention), in priestly costume found at Campeche, in Yucatan, and the deity with the face of an elephant, found in Aztec countries, were "copies of the idols of the East."

No-Ammon, equivalent to Jupiter-Ammon, an Egyptian deity, styled Amun on hieroglyphic monuments, was compared

by the Greeks with their supreme deity Zeus. The sacred name of Thebes, A.'s city ("No-Ammon" in the Old Testament), was, therefore, translated into Greek "Diospolis." Ammon is represented as sitting on a throne, holding the symbols of *life and power*, and wearing a crown with a peculiar ornament of *two feathers*, and a band falling behind and hanging down to his feet.

Referring again to Central America, we find that the Inca symbolized the sun, and had a peculiar head-dress with *two feathers upright*. Ammon equals Ra, equals Osiris, equals the sun, hence the analogy between Ammon and the Inca is, to say the least, strikingly clear, and cannot be accidental.

"*Dial*, an instrument for the measuring of time by the shadow of the sun. Dials are not mentioned before the days of Ahaz, nor hours till the time of Daniel's captivity in Babylon. (Dan. iv:19.) Idol-worship, the worship and adoration of false gods. . . . To these were paid not only reverence and devotion, but the most horrid rites. The most gross indecencies, the murder of children, suicide, torture, drunkenness, and every abomination have been considered proper acts of worship. In some countries, idolatry still retains these shocking characteristics. *High Place*, a general word, comprehending mountains and hills. The Hebrews, like most other ancient nations, supposed that sacred rites performed on elevated places were peculiarly acceptable to the Deity; hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, I. Kings iii:4; and also to build chapels there, II. Kings xvii:29. And so tenacious of this ancient custom were the Jews, that even after the building of Solomon's Temple, notwithstanding the express law in Deut. xii., they continued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them. And those kings, who in other respects strictly observed the law of Moses until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them. Even Solomon himself sacrificed in chapels of this sort, I. Kings iii:3. *House of the High Place* means a chapel erected to God, or to idols, upon a mountain or hill.

"*Japheth* was the first son of Noah (Genesis x:21); his posterity are described as occupying chiefly the western and northern regions (Genesis x:2-5); this accords well with the etymology of the name, which signifies *widely spreading*; and how wonderfully did Providence enlarge the boundaries of Japheth! His posterity diverged eastward and westward; from the original settlement in Armenia, through the whole extent of Asia, north of the great range of Taurus, distinguished by the general names of Tartary and Siberia, as far as the Eastern Ocean; and in process of time, by an easy passage across Behring Strait, and the entire continent of America; and they spread in the opposite direction, throughout the whole of

Europe, to the Atlantic Ocean; thus literally encompassing the earth within the precincts of the northern temperate zone. *Teraphim*; it appears from all the passages in which this word is used that they were domestic idols or family gods (Jud. xvii:5), translated in some places *images* (Gen. xxxi:19). They seem to have had the human form and stature (I. Sam. xix:13); and it appears that responses were sought from them the same as from oracles (Ezek. xxi:21. This is confirmed by II. Kings xxiii:24, where they are spoken of in connection with the arts of divination. Perhaps it was also applied to the forms or *instruments of astrology*." (See "Concise Dictionary of the Holy Bible," by Rev. James Covel, Jr., New York; published by T. Mason and G. Lane, 1840.)

As an illustration of the esteem in which Teraphims were held, we cite the episode of Jacob and Laban. Jacob after working seven years for Rachel and seven years for Leah, becoming dissatisfied, betook himself, wives and maid servants, and men servants and all his possessions at night, to journey to the land of Canaan. Without Jacob's knowledge, Rachel, who was barren, stole Laban's (her father's) teraphims. Laban pursued after Jacob seven days, overtaking him on Mt. Gilead, and charged Jacob with taking his images (teraphims). Jacob answered, "With whomsoever thou findest thy gods, let him not live, and Laban went into Jacob's tent, and into Leah's tent, and into the two maid servants' tents; but he found them not. Now Rachel had taken the images and put them in the camel's furniture, and sat upon them, and Laban searched all the tents and found them not; and Rachel said to her father: "Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me," and Laban searched all the tent, but found them not. . . . And Jacob took a stone and set it up for a pillar, (which means, symbol-generative power), and Laban said, "This heap is a witness between me and thee this day." Therefore was the name of it called Gale-ed, and Mizpah; for he said, "The Lord watch between me and thee, when we are absent one from another." (Gen. xxxi.) The Chinese ginseng—American ginseng—used as a panacea, and when shaped like the human form, which is quite common, worn as a talisman, "is the same as the mandrakes of Gen. xxx."<sup>e</sup>

"And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, 'Give me, I pray thee, of thy son's mandrakes'; and Leah said unto her, 'Is it a small matter that thou hast taken my husband? And wouldst thou take my son's mandrakes also?' And Rachel said, 'Therefore he shall lie with thee to-night, for thy son's mandrakes.' And he lay with her that night." (Gen. xxx:14-16.)

That the Hebrews were phallic worshippers is evidenced in

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<sup>e</sup> "Phallicism in Japan," by Edmund Euckley.

many places in the Bible, for instance, Ezek. vi:16-23, II. Kings and Lamentations. More especially: "Howbeit every nation may have gods of their own, and put them in the *houses* of the High Places, which the Samaritans had made, every nation in their cities wherein they dwelt." (II. Kings xvii:29.) "He removed the High Places, and brake the images, and cut down the *groves*, (Asherahs=Cloisters, Secret Place), and he brake in pieces the brazen serpent, that Moses had make: for unto those days the Children of Israel did burn incense to it: and he called it, Nehushtan." (II. Kings xviii:4) Josiah destroyeth idolatry—"and he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the *high places*, in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the planets, and to all the hosts of heaven; and he brake down the houses of the Sodomites, that were by the house of the Lord, where the women *wove hangings for the grove*. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men." (II. Kings xviii:5, 7-14.) "Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, (*i. e.* of a male), and didst commit whoredom with them." (Ezek. xvi:17).

The concomitant analogies and cumulative evidence may be summarized as follows: A hill, a high place, is where the asherahs were worshipped. Asherahs are translated, grove, or groves, in the Bible. Teraphims are equivalent to household deities of the Greeks and Romans, and the abominations of the Assyrians, Phœnicians, Zidonians, Hittites, Ammonites and Moabites, whose gods were Baal and Beltis—to Ashur and Astarte, Istar and Nana, Chemosh, Molloch, Milcom, Adonai, Tammuz (Darling), and Vishnu and Siva of the Hindoos.

The yoni symbol was common over the doorways of temples of Babylon, Nineveh, and Egypt, and are still used in India to-day, being placed over the doorways of temples; the top of doorways and windows being shaped like the top of a

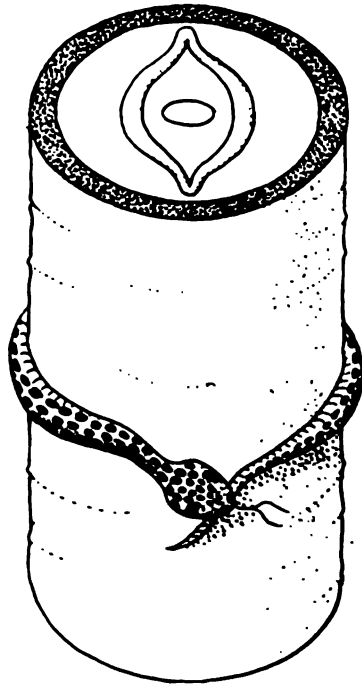


Fig. 7 —HINDOO ALTAR.

yon, with a horizontal line drawn midway. The same symbol is found over the doorways of buried temples in Peru and Central America. One of the positions of the rites and ceremonies of the followers of the Sacti faith in India to-day, is to kneel in adoration before the bare yoni. This is the position of the statue of the man found on the sun-dial at Menard's Mound, Arkansas. He is kneeling before the statue of the woman, who is seated, and has the emblem of the pudenda (matrix and yoni) depicted between her limbs. On the reverse

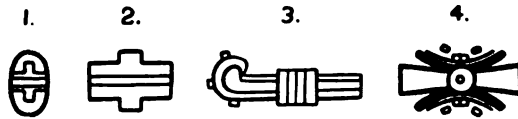


Fig. 8.—SYMBOLS OF UNION.

of the sun-dial, is the emblem of the yoni. The sun-dial is divided in 36 divisions of 10 degrees each, as Ahaz Sun-Dial (q. v.), 10 degrees being spoken of five times. Ahaz was a worshipper of Hills, High Places, and Asherahs. Phallic statues symbolize the generative organs (see Theophilus G. Pinches, F. A. R. S., British Museum).

What more comprehensive proof do we want, that the sun-dial and statues have a clear connection with the Babylonian Sun-Dial and the Assyrian Asherahs, or Phallic Statues? Absolutely nothing is lacking. "Where history is mute, monuments are eloquent," but history is not mute in this case, many records are extant that make clear the use of Teraphims, or Phallic Statues, and the statues found on the sun-dial are symbols of Phallicism-Terraphim.

Ahaz's Sun-Dial is the first dial there is any record of in the history of the world. The American dial must necessarily be of an age 570 B. C., as hours are not spoken of prior to Daniel's captivity, 570 B. C. It is reasonable, therefore, to suppose that the Jews borrowed this mode of dividing time from the Chaldeans, from whom it also passed to the Greeks and Romans. It appears, however, that some advancement toward a more regular and artificial division was made before the captivity, as we read of a sun-dial which belonged to King Ahaz. (II. Kings xx:11.) Perhaps it was brought from Babylon—where such instruments appear to have been first used— as a curious ornament and convenience for royal use, and so was carefully preserved for many years. (Read "A Summary of Biblical Antiquities," by John W. Nevin, D. D., Philadelphia, 1849, The Am. Sunday School Union). Ahaz reigns 742 B. C., and died 726 B. C. Isaiah turned the shadow back 10 degrees on Ahaz's Sun-Dial 713 B. C. (II. Kings xvi. and xx.; Dan. iv:19.) It is an evident fact that the stone dial was wrought before the division of time into hours; hence it is a replication of Ahaz's Sun-Dial, or else, the *original*. The dial, of course, ante-dated the time

hours first began to be used, inasmuch, as 360 degrees are subdivided decimally. The Chaldeans naturally used degrees as divisions of time, in ascertaining periods of time of the day and night; as they had previously used the method in dividing the annual orbit of the earth into 12 zodiacal signs, which were subdivided into 30 degrees each; *i. g.* hours are not spoken of before 570 B. C., and as Ahaz's Sun-Dial was divided into divisions of 10 degrees, the correlation is complete. Primarily, the Babylonians reckoned time annually, *i. e.* 12 zodiacal signs. Secondly, divisions of time were made by degrees, the 360 degrees being taken as a basis, and dialing was accomplished by using subdivisions of 10 degrees, the equivalent being 20 sun discs or stadias, *e. g.* the 36 divisions of the sun-dial  $\times 20 = 720$  stadia; thus, it will be seen that the decimal, duodecimal and sexagesimal systems were used, and that 20 is the common constituent of 360 degrees; the other factor being 18. The 18 divisions of day and night,  $\times 20$  stadias  $= 720$  S., thus, it is clear that the dials necessarily numbered 18 divisions of day, and 18 divisions of night, of 20 stadia, or 10 degrees each.

A more eloquent, though mute witness could not be found than the dial itself. It is not possible to ascertain the time on the American dial by any other system but the Babylonian. Ahaz was a phallic worshipper, hence valued Teraphims as one of his chief treasures; and he prized the sun-dial which he obtained at Babylon, and which he carefully preserved for many years. Pharaoh-Necho subjugated Judaea, 610 B. C., and took Jehu-Ahaz and the treasures away to Egypt. Egypt traded by caravan with India, the Hindoos had communication with this continent; if cumulative evidence counts for aught. Ergo, in re, Babylonian Sun-Dial and Teraphims found the American continent. I suggest that a survey of the archaeological field in Arkansas, especially near Menard's Mound, is a dissideratum.

The Mariner's compass was invented by the Chinese about 2534 B. C., but was not used for navigation until 216 A. D.; but, strangely enough, the needle was supposed to point to the south, instead of to the north. The number of point, according to the Chinese, is 24. The knowledge of the compass was communicated to the Arabs; at least the Arabs at the time of Vasco de Gama had charts with meridians and parallels. From Torpens we learn that the compass fixed in a box was used among the Norwegians in the middle of the 13th century.

## THE TEMPLE OF ABU SIMBEL.

[Reprinted from the Scientific American.]

The forgotten and half-obliterated civilization of ancient Egypt has given us far more splendid evidences of its departed magnificence than the ruins of the sanctuaries at Abu Simbel. These are counted among the most stupendous monuments of early Egyptian architecture, and even the gigantic edifices found in Egypt proper are hardly more interesting. Abu Simbel is located on the west bank of Nile, between Korosho and Wady Halfa, in Nubia. The so-called Great Temple, was dedicated primarily to the gods Ammon-Ra of Thebes and Ra-Harmachis of Heliopolis, though Ptah of Memphis and the deified Rameses II., who founded it nearly thirteen centuries before Christ, were also worshipped by its votaries. Burckhardt, in 1812, first called the attention of Egyptologists to this sanctuary. In subsequent years Belzoni, Lepsius, and Mariette repeatedly freed the temple from the sands of the shifting west desert and laid bare the wonders of the inner chambers. In 1892 Capt. Johnstone, R. E., restored the façade, and built two walls to protect the temple from the encroaching sands.

The longer axis of the Great Temple runs almost due east and west, with the entrance at the eastern extremity, so that the rays of the rising sun penetrate even to the innermost sanctuary. The length of the rock-temple, hewn out of the living granite of the hillside, is 180 feet from the threshold of the entrance to the back of the innermost chamber. A flight of steps leads from the river to the fore-court carved out of the steeply sloping cliff. At the rear of this fore-court rises the imposing façade with its rows of graven captives, its hollow cornice and embellished balustrade. The entrance is at center, flanked on the north and the south by pairs of colossal statues of Rameses II. The temple proper consists of an eight-pillared, Great Hypostyle Hall, 58 feet by 54 feet, corresponding to the covered colonnades of the temples built in the open, a four-pillared Small Hypostyle Hall, 36 by 24 feet, a transverse chamber connected with the latter by three doors, and the inner sanctuary. Besides this, there are eight smaller chambers adjoining either the large or small hall, which were evidently used as storerooms for the temple utensils and furniture. The walls, the ceilings, and the square pillars are covered with reliefs, still vividly colored and of great historical value. They usually depict events of importance that occurred during the reign of Rameses II., but in some cases the intention of the artists appears to have been to secure decorative effects only.



Remarkable as the temple proper is, the real interest in the structure centers in the colossi of Rameses II. grouped about the entrance and hewn out of the cliff against which their backs are placed. Each of the gigantic figures, 65 feet in height, is larger than the world-famous colossi of Memnon, and despite the enormous scale on which they are executed, the workmanship is admirable. The pleasing, intelligent countenance and characteristic nose of the great Pharaoh are best preserved in the southernmost statue. The second colossus has unfortunately been partially destroyed, and the head and shoulders, which have fallen from the rest of the body, lie upon the ground at its base. The supporting stonework under the cracked right arm of the first of the colossi was placed in that position by one of the later kings of the 19th Dynasty, probably some ten or eleven centuries B. C.

Rameses II. is shown in the statues with the double crown of Upper and Lower Egypt. His hands rest upon his knees, and from his neck depends a ring bearing his name. This is also carved upon the upper arm and between the legs. To the right and left of each colossus and in various other places are smaller figures of other members of the royal family. Upon the southern pair of statues are several Greek, Carian, and Phœnician inscriptions of considerable philological and historical interest, which were carved by soldiers of military expeditions which had penetrated as far as Abu Simbel during the centuries following the construction of the Great Temple.

It is almost impossible to describe the majesty and splendid dignity of these tremendous figures. To be truly appreciated they must be viewed under the dazzling glare of the Egyptian sun, or the brilliant whiteness of the Egyptian moon. Even the comparison with a human figure standing upon the hand of the statue helps us but dimly to comprehend with what infinite toil and patience the thousands of slaves and bondsmen, laboring with their primitive tools under the sting of the taskmasters' lashes, hewed these monster human likenesses from the living granite. And even though our understanding of the methods with which they wrought and the purposes for which they raised their edifices is but too often fragmentary, our admiration for these old Egyptian builders is boundless, and we can only regret that Time, the destroyer, made it impossible for us to complete the record.

## EDITORIAL.

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### SPEAR-HEADS, KNIVES, STONE AXES, AND OTHER EDGED TOOLS.

The term "edged tools" is one which is generally applied in historic times to a series of weapons and implements which are made out of steel, and embraces a large number of different articles, such as knives, dirks, swords, axes, and hatchets, as well as hoes and spades. When applied to the articles which appeared in prehistoric times, it embraces only those which were made out of stone and copper, and in a few cases out of bronze. This is a very interesting fact, for it shows that a series of such weapons and tools have followed one another in succession from the earliest to the latest period, including prehistoric and historic times, and have not ceased to be extremely useful. Some have claimed that there was an evolution of all edged tools known to history out of those which appeared in the earliest part of the prehistoric age, and that successive stages can be traced even through the changes which have occurred in the material as well as in the form; but it is so difficult to trace the line of progress that few have succeeded in the task, and so the two classes have remained separate.

We propose in this article to treat of the edged tools in prehistoric times, and to show that they had a close relation to one another. It is true that a great diversity of material was used, and a great variety of forms appeared, and many names were given for the different classes. It is a noticeable fact that the progress of making edged tools in prehistoric times varied according to the material which was used, as a weapon or implement which was made out of flint or chert, underwent a different process from that which was made out of other material. The chert was flaked and chipped, and afterwards ground; while other materials went through an entirely different process. The shape was secured by pecking rather than by chipping. It may be said that various authors have described the processes through which edged tools pass before they are made useful. Such authors have classified the weapons and tools according to their shapes and uses, yet few have been able to show the connecting links between the various weapons which were used in prehistoric times.

1. It is to be noticed that the weapons and tools which were first used, were made out of flint, which was chipped, and the process of making them was by flaking off pieces of the stone, rather than grinding the stone, so as to produce an edge. In other words, chipping appeared before grinding. It is un-

certain how early this process of chipping began; but the general opinion is that it was the common method in the Paleolithic Age, and continued through the Neolithic. Dr. Thomas Wilson says: "The characteristic implements of the Neolithic Period are the polished stone hatchets. They are found practically all over the world, showing that neolithic civilization must have comprised an extensive population and endured for a long period of time. The material of which the implements were made differed according to the locality, but a general likeness prevails throughout the world. This is illustrated by the plates, one of which represents the relics which were found in the ancient turquoise mines in Arizona. The most of the relics are mauls and stone hammers, but a few grooved stone axes may be seen among them. The great size and weight of some of these implements indicate the great strength of the men who used them. The grooves around some of the boulders were made to receive a raw-hide band, in others, the groove was cut near to one end. They all give evidence of hard usage. The other plate represents the different stages through which a stone axe or hatchet would pass before it reached a perfect stage. The process of making an axe or any kind of edged tool was a gradual one. The first stage consisted in striking off flakes from the core, and thus making a sharp edge, reducing it to a rude implement. The skill was gained by practice, and finally the perfect instrument was reached without depriving the object of its natural shape. In this stage the hatchet might be mistaken for a paleolithic implement. In a second stage a small hammer, or possibly a bone flake, was used. The chips removed are smaller, the edges of the implement made regular, the surface reduced to a level, and the entire object made ready for polishing.

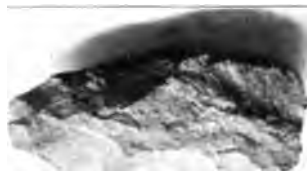
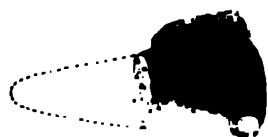


PALEOLITHIC RELIC.

We are to notice, however, that the age of many of the flint relics differed from that of the grooved axe, for many of the chipped relics belong to the Paleolithic Age; but all the grooved relics of whatever form belonged to the Neolithic Age.



HAMMER STONES AND GROOVED AXES.



This is illustrated by the cuts, for in one of them we see the paleolithic relic with the rudest style of chipping; in the others we see the chert brought to an edge, the shape of the relic determining its use.

II. As to the names which are to be given to these different implements, it would seem that they must vary according to the stage of perfection which was reached. The sharp edge was necessary to any and every perfect implement; yet the shape would determine the use which it would serve.

The flint relics might pass through many stages before they could be called hatchets, knives, spear-heads, or axes. but the skill of the arrow-maker rapidly developed into the art of making spear-heads, arrow-heads, knives, and even axes, though polishing and grinding was necessary to give to the implement an edge to make it useful for cutting.

The arrow-head might have a sharp edge and point, but the size would distinguish it from the spear-head, though the notch in the arrow would necessarily be deeper than that of the spear-head. On the other hand, the hatchet made of flint would have a ground edge, but the shape of the relic would generally show whether it was used for cutting or for piercing. Piercing was a mission of the arrow-head, spear-head, dirk, and even knives; but cutting was the mission of the celt and the axe.

The arrows used in former days were of several kinds. The hunting arrow used in killing buffalo was generally about two feet long, of the usual cylindrical form, and armed with a elongate, triangular point, made of flint. The war arrow differed from that used in hunting, having a barbed point, which was very slightly attached to the shaft, so that if it penetrated the body of an enemy, it could not be withdrawn without leaving the point in the wound. A set of arrows was called "ma-wi-da," they varied from two to twenty in number. One set was distinguished from another by the order of the paint stripes on them, by the feathers used, and by the mode in which the arrow-heads were made. Quivers for men were made of buffalo-hide; for boys, of other skins, or the skins of cougars. The wrist was defended from the percussion of the bowstring by the leather wrist-guard. Some have imagined that the flat stones with perforations, which are so common, were used for wrist-guards. Shields were made of the hide of buffalo bulls; they were round and very thick; arrows did not penetrate them.

The Dakotas did not have stone hoes, but used the shoulder blades of the buffalo instead. While on the other hand, the Southern tribes used hoes with notches for the handle and the blade ground to a sharp edge, thus making the hoe into an edge tool.

Mr. G. O. Dorsey describes a tomahawk, or war club, with the steel point inserted at the shoulder or turning point, instead of at the end. The heads of tomahawks, as well as of

battleaxes, were first made of stone, but within the last century and a half they have been fashioned of iron.

III. Prof. F. W. Putnam has spoken of the relics which are in the Peabody Museum, and has compared them to those which are common in Great Britain. He calls some of them dirks; others, knives; still others, hoes. Flint knives without handles are common in all our museums, and are often confounded with arrow-heads, although with most archæologists they are termed flake knives or trimmed flakes. Numerous specimens of these knives have been found in graves in Southern California. Dr. Edward Palmer has found such knives in the burial caves of Coahuila, Mexico, specimens of which are now in the Peabody Museum. The flakes are fastened to handles by means of a tenacious substance obtained from the cactus. They furnish an interesting addition to our knowledge of one of the methods of mounting the chipped knives, and at the same time show the difference between knives and spear-heads. Some of the blades are left blunt at the butt-end of a flake; others have the one side curved and trimmed along both edges, rounded at the point; others are so fashioned as to resemble arrow-heads and spear-heads, as both sides are curved and rounded to a sharp point.

The American specimen of daggers differ from those in Great Britain in this: that the blade is broader near the butt than in England. Stone daggers seem to have been of three kinds: (1) with the butt prolonged and rounded, so as to be used in the hand; (2) those that were hafted in wood, the handle differing in size and length; (3) those which had ornamental handles of stone or metal. The blade is about the same shape, but the handle differs according to circumstances. Daggers were in use in Mexico in ancient times; they are made in some cases of flint, and in others of obsidian. Many obsidian flakes are found in Mexico which are long and slim, and have a sharp edge on either side, and are called razors. They differ from daggers, and yet can be called edged tools.

IV. The most interesting of all edged tools are the grooved axes. They may be divided according to their shape into several classes, as follows:

(1) Those made from waterworn boulders, with a rude groove sunk into the surface and the butt ground to a cutting edge, while the original crust is left untouched.

(2) Those with shallow grooves, with a groove on the side or edge. Ninety per cent. of the specimens have their grooves set at right angles. The most simple form has a round head, tapering sides, with a groove around the instrument of equal depth and width. These resemble the hammer stones and mauls, except that they have a sharpened edge. The variation in them is that the groove is deeper, and the pole larger and flatter and the bit longer.

(3) Those with the pole inclined to be more pointed. The groove has projecting ridges all around it. The blade is thinner and more symmetrical.

(4) Those with rounded pole and one straight edge, that which comes toward the workman. The groove goes round three sides of the axe. The flat edge is useful for inserting a wedge between the handle and the axe, to make the handle tighter. This would be called an adze rather than an axe.

(5) Those with flat sides and edges, and square corners and poles. The groove around the three sides has the projections sharp. This axe is full of angles.

(6) Those that are long in proportion to the other dimensions. The pole is flat, the groove near the head, the bit long and tapering. A variation of this axe is where the blade is long and the groove is near the head and is set at an acute angle, and so arranged as to bring the bit near the handle. This would also be called an adze. This class comprises but a small portion of the grooved axes, and seems to be peculiar to certain regions. In Wisconsin there are stone axes which have long and tapering blades or poles. Some of them have the groove between two projections, set at an angle with the blade or pole; and have also the bit finished with ridges and creases. The edge sometimes coming nearly to a point. These axes are often very handsome and graceful in appearance, showing a great deal of painstaking work in their shaping.

(7) This may be termed the double-bitted axe, and has the groove in the middle, and a bit with cutting edge at each end. It is heavy in the center and light in the bit, with raised edges on either side of the groove and extending clear around the axe. This is a modification of the axe just described.

(8) This has the pole flat like a hammer, but the bit runs to a point from the groove, making it resemble a pick more than an axe. The groove is near one end. This axe could not have been used for cutting or splitting wood, and was probably used as a pick axe for working steatite, for a large majority of them are found near steatite quarries. The pole is generally battered.

(9) This is made of hematite which cannot be chipped, but is always ground or polished. A few of them are made with a groove, as if designed for a nythe by which they could be handled. The hematite axes differ from hematite chisels in that they have gooves and are made from larger nuggets, all of which are apparently natural; while the chisels are ground or polished, and have no grooves.

The plate represents several axes from the Pueblo country. A majority of them are made from a species of sienite and porphyry.





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(5)

GROOVED AXES FROM THE CLIFF DWELLINGS.

## BOOK REVIEWS.

### **NUREMBERG AND ITS ART, TO THE END OF THE EIGHTEENTH CENTURY.**

By D. P. S. Rec, Librarian of the Industrial Museum. Translated from the German by G. H. Palmer. New York: Chas. Scribner's Sons; 1905.

The history of Nuremberg is the history of art and architecture from the twelfth century to the present time. You have first a view of the castle, with the Pagan's Tower; also, the Imperial castle, both of which are interesting because of their history and their architectural features. Next come the interiors of the castle chapels. The ecclesiastical architecture of the thirteenth century follows, illustrated by the chapel of St. Eucharius and St. Sebald's Church. The Zoological Gardens and the gate-tower follow this. The market place, the town hall, St. Maurice's Chapel, the church of St. Lawrence, a view of the bridge over the Pegnitz, the beautiful fountain, the west door of St. Lawrence's Church, the west door of the Frauenkircher, the staircase of St. Lawrence's Church, a courtyard in the Bindergasse, and the Dürer-house are named. These are followed by the sculptures of the fifteenth century, which are mainly scenes in the life of Christ.

It is plain, from the engravings themselves, that Albert Dürer impressed himself upon the art of Nuremberg, as much as ever Luther did upon the thought of the people. It was in the castle of Nuremberg that Luther was concealed.

It is evident that the religious sentiment was very strong in this city, for the views of Christ on the cross, of St. Cosmos, St. Paul and St. Mark are all very prominent, and the windows are full of scenes in the life of Christ. There are other specimens of art, which are merely decorative. Among these are table centerpieces, dishes and etched armor.

The art of the sixteenth century seems to have been in advance of all preceding. It includes the "Spittlerthor" and its tower, the courtyard of the Tucherstrasse, the Peller house, and the Fembo house. Nuremberg and its art in the seventeenth and eighteenth centuries are represented in the last chapter. There are 123 illustrations. The book is imported by Charles Scribner's Sons.

### **NEW VOYAGES TO NORTH AMERICA.** By Baron de La Hontan. Reprinted from the English Edition of 1703, with Notes and Index by Reuben Gold Thwaites, LL. D. In two Volumes. Chicago: A. C. McClurg & Co.; 1905.

This work contains one of the most interesting histories of early voyages ever written, and may well be classed with the voyages of Marquette, Joliet, LaSalle, and others, which through the writings of Parkman have become so familiar to American readers. It, therefore, seems strange that it should have remained so long out of print and its contents continued as a sealed book. Messrs. McClurg & Co. have, therefore, done an absolute favor to the public in republishing the first edition with the same letter press, maps, charts cuts and illustrations as they were given in the first edition.

La Hontan was, to be sure, not quite so early as Niolet, Marquette, or even as Hennepin or LaSalle, nor did his actual voyages extend so far as he himself represents, for the so called "Long River" was largely the creation of his own fancy; yet the descriptions of the region along the Great Lakes are so graphic and real that everyone finds great interest in reading the book. The "narrative," to be sure, lacks that definiteness

which comes from the experiences of such travellers as Joliet, Nicolet, Marquette and LaSalle, and others; yet it furnishes us with the materials from which we can make a picture of the times which is very suggestive. The maps are especially valuable, as they give not only the shape and relative location of the lakes and rivers very correctly, and they give the names of the various Indian tribes which were formerly scattered over the entire region.

It will be remembered that La Hontan visited the upper lakes after Marquette and Joliet and LaSalle had finished their voyages, but before any marked changes in the location of the Indian tribes.

The style of the author is also an additional recommendation, as it is very graphic and interesting, and abounds with descriptions of the scenes and objects which are very natural and lifelike. It is true that great changes have come over the entire region, for nearly all the wild animals which formerly abounded here, have long since disappeared; the Indian tribes which formerly made their habitat in the region traversed, have gone, and their names have been so changed that it is difficult to identify them. Still the ethnologist, who is seeking information about the past, finds the work a most valuable aid, and one which confirms the descriptions of other explorers.

It should be said that the notes by Mr. Thwaites are exceedingly valuable, as they explain the terms used and throw much light on the history of the times.

The style of the author is especially attractive, and in some respects resembles that of Parkman, as it brings before us very clear and definite pictures of the scenes which have so greatly changed and brings us into the midst of the activities of the past, the contrast between the old and the new being very perceptible to every reader. The second volume brings the author into a new light, as it is given to a sarcastic discussion about the tenets of the Jesuits.

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TWENTY-SECOND ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY. By J. W. Powell, Director, 1900-1901 Washington, D. C.

This is a very attractive work. It is a government report and treats of the Pawnee Indians, but it gives the poetry and the music as well as the ceremonial art which still prevails among them. Miss Alice Fletcher was assisted by James A. Murrie, an educated Pawnee, in gathering the songs and myths of the people, and the government printing office has given illustrations which bring before the eye the native costumes, the sacred pipes, the Kurahos or sacred head-dress, and the musical notations which still prevail among this people. If anyone is inclined to doubt the native taste and love of ornament of the aborigines, or fails to realize that there was any real refinement among them, he needs only to look at the beautiful and many-colored decorations which are to be seen in the ceremonial pipes and the fleecy "tirowas" or feather symbols which they carried into their sacred dances.

Miss Fletcher had become familiar with the best side of the Indian character, and fortunately has been able to make it known to the American public. If there is any such vulgarity among them, as is shown by various writers, it has been fortunately hidden from her, or carefully ignored, for no one would suspect it from anything which she writes. On the contrary, everyone who reads her reports are led to realize that there was a grace of movement and poetical sentiment which embodied itself in their songs and ceremonies quite equal to any that appears in most of the religious exercises of the whites.

It is true that there is much repetition in their songs and a lack of definiteness and cleverness in their thoughts, yet noise and vulgarity and profanity which prevail in certain assemblies of the whites, do not often appear among the Indians. There was, indeed, a great amount of cruelty among the Iroquois in the time of war, but the condoling songs of even this people were fraught with good. It is true also of the Pawnees.

Everything was symbolic. The soft blue feathers represent the blue sky above the clouds; the white downy feather, which is ever waving as if it were breathing, represents Tirowa, the divinity who dwells above the soft white clouds. A child represents the continuation of life; the putting of the child's feet into the circle means the giving of new life. An oriole's nest is put beneath the child's feet to symbolize the security of new life. The whole act signifies that there shall be peace and security. At the close of the song, the child is carried back, and seated behind the holy place. Live coals are put on the holy place, sweet grass is laid on the coals, and the people silently watch as the sweet-smelling smoke ascends upwards.

There may be another side which this Report does not give, but if there is a delicacy seen in child's feet, or in a bird's downy feathers, or in the fleecy clouds, that was seen and loved by them, it shows that there is certainly something good even in the untrained children of the forest and the wandering tribes of the Western prairies.

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UNIVERSITY OF CALIFORNIA PUBLICATIONS—AMERICAN ARCHAEOLOGY AND ETHNOLOGY, VOL. II. THE MORPHOLOGY OF THE HUPA LANGUAGE. By Pliny E. Goddard. Berkeley: The University Press; June, 1905.

The Hupas, a small community situated in a valley in Humboldt county, California, were first brought to notice in 1850. They number about 450, and have a short history, though many traditions. They travel by water in excellent canoes. The Hupas belong to the Athapascan stock, but their language seems to differ from the languages of the Northern division of the Athapascans, which have been studied by Petitot, who was a missionary among the Denes, but this division has never been studied before.

That the work by Mr. Goddard has been thorough and exhaustive is apparent, for the book contains 314 closely printed pages. The author points out some very novel features in the grammatical construction, especially in the verbs. He holds, that there are numerous conjugations, but only six moods. The chief peculiarity of this isolated people is that their language seems to be made up of affixes and suffixes, which have a significance of their own.

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STUDENTS' OLD TESTAMENT. ISRAEL'S HISTORICAL AND BIOGRAPHICAL NARRATIVES, FROM THE ESTABLISHMENT OF THE HEBREW KINGDOM TO END OF THE MACCABEAN STRUGGLE. By Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University. With Maps and Chronological Charts. New York: Charles Scribner's Sons; 1905.

The narrative begins with the establishment of the Hebrew kingdom in the days of Samuel, who was a connecting link between the earlier period of the Judges and the beginning of the line of kings under Saul, but continues to the time of Esther. The period covered has in the past seemed to be a part of ancient history, but the many recent discoveries in the Far East have really made it modern history, for there were kings in Babylonia 2,000 years before the days of Samuel and Saul.

Old Testament history palls before us when we place a background to it, the many striking events which are recorded in the cuneiform language. It is true that the Hebrew poetry has a beauty, and the Hebrew prophecy has a loftiness, which cannot be found in the literature of the more ancient peoples in the farther East. If antiquity is to be regarded as an evidence of superiority, then the religious systems of Babylonia are superior to the Bible. But when we consider the remarkable character of the Old Testament literature from the beginning, we do not cease to admire our own

Sacred Book. Even Genesis, which is at the beginning of the Book, has a simplicity and a beauty which comes from the belief in the unity and personality of God, and makes it superior to anything contained in the older records. The keynote given in the first chapter and the first verse is one that continues throughout the whole series. Notwithstanding there were many changes and defections, yet the writers of the books of the Old Testament grow more suggestive and inspiring. There is nothing in literature, ancient or modern, more beautiful and sublime than are the Psalms, the Book of Job, the Books of the Prophets; though all form a prelude for the four Gospels and the remarkable Epistles. The closing Book of Revelations is full of mysteries which none of us understand. It is one result of the close and critical study of the Old and New Testaments that their superiority over the writings of the idolatrous nations of the East is seen.

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**THE BONTOC IGOROT.** By Albert Ernest Jenks, Department of the Interior. Ethnological Survey Publications, Vol. I., 266 pages, 154 plates. Manila: Bureau of Public Printing; 1905

There are from 150,000 to 225,000 Igorrotes in the Philippines. The name means mountain people. Though they dwell in pueblos or villages, they are practically unmodified by modern culture and are head hunters. Mr. Jenks gives long chapters to their political and domestic life, their folk-tales, language and religion. He believes in the future development of the people, and his impressions are favorable. The Igorrote is a primitive man, but he is not a drunkard or a gambler, though he is addicted to head-hunting. The Igorrote women are virtuous; the children are quick and bright, though small. A great work is before the American people if they are to elevate them to a high state of civilization, but the danger is that these little people will disappear exactly as the native tribes of the West Indies have done. The American aborigines have survived for four hundred years, but are rapidly diminishing before the white population, exactly as the wild animals have.

It is a question of humanity as well as of Christianity, as to how these people can be educated and elevated, so as to stand before the advancing civilization and not be destroyed. The Ethnological Survey of the Philippines is giving to us valuable information which can be relied upon.

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**THE AMERICAN NATION, VOL. VI. PROVINCIAL AMERICA, 1690-1740.** By Evarts Boutell Green, Ph. D., Professor of History in Illinois State University. New York and London: Harper & Bros.; 1905.

This volume is one of a series of twenty on the American Nation and is devoted to the various phases of Colonial government and the military struggle between France and England, and the development of the continental colonies. The period is deficient in dramatic incidents. The main theme is the extension of the colonies. The contention of the Iroquois is referred to in a few paragraphs, but otherwise the American aborigines are hardly mentioned. The immigration and expansion of what is now the American nation is shown by the maps as well as by the letter-press. The work is thoroughly done, and reflects credit upon the enterprising house which has undertaken a difficult task, and upon the author who has entered into a critical history of the period.



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**ANCIENT INSCRIPTIONS AT SIDON**

**BY GHOSN EL HOWIE.**

Sidon lies about half way between the fallen city of Tyre and the fast-rising port of Beyrouth, west of the mountains of Lebanon, and on the verge of the eastern shore of the Mediterranean.

At what time of man's history were the first booths built which formed the nucleus and beginning of what afterwards came to be called "Great Sidon", will probably never be known, until the Palestine Exploration Fund, or some such society, treats Sidon as Gezer, Lachish, etc., have been treated.

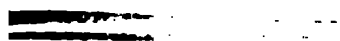
A traveler and writer of note, told us fifty years ago that Sidon had "no antiquities", on the ground that it was "too old"; however, the unsuspected happened and the results of recent excavations have astonished the antiquarian world and filled the young museum in the old city of Constantinople with antiquities from Sidon and its vicinity.

Four parallel courses of large stones along the northern bank of the Sidon river, Nah el Anady, or as the ancients called it, Bostrenus, seemed to the late Count Froelichian Roman only a section of a river dam, but since his mission to Phoenicia this "dam" has been shown, to the astonishment of antiquarians to be sure, to be part of the foundations of the temple of the Phoenician god Eshmun.

Up the river, at a distance of a thousand metres from the sea, is this wall of four courses of stones, of about a cubic metre each. The two courses nearest the river are strongly built, but of far inferior workmanship to the two courses next to the hill; for these latter are so carefully dressed and so carefully put together that a small pin could not be driven into any of the seams. It is concluded that this structure was raised to enlarge the top of the hill to about 20 metres, on which the first Sidonian temple as yet discovered was erected.



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A difference in workmanship between the two courses next to the hill and the two next to the river has been observed and this led to the supposition that the superior workmanship of the two next to the hill proves their earlier origin, and that the other two were added afterward to protect the earlier structure from the disturbing action of the river. This does not surprise modern inhabitants of Syria, for they are accustomed to the sight and construction of such protections to bridges and other buildings.

The first circumstance which antiquarians regard as remarkable, is connected with the fact that the inscriptions are in the hidden sides of the stones and so placed as to leave, from the standpoint of the builders at least, no hope or possibility of those inscriptions ever being seen.

This recalls the fact that the famous Siloam inscription, which was discovered by one of the rarest accidents, was carved in a dark recess of an aqueduct, ordinarily speaking beyond human ken, and after it had been discovered and pointed out, it was a matter of exceeding difficulty and danger to obtain a sight of it, copy it or photograph it.

There may be nothing in it, but I cannot help remarking that the modern inhabitants of Phœnicia and other parts of the East, inscribe words or sentences or have such inscriptions made for them by professional men or women and then hide them in such places as they think it impossible for any human being to find. Such inscribed papers are also encased in leather or metal and secreted in the garments which the people wear, though sometimes such cases are worn suspended by chains from the neck, but on no account will they suffer them to be opened. I know of cases where inscribed pieces of paper have been forced into a hollow bone and the bone hidden away with the utmost care.

The purpose of some of these writings may be to charm away evil, or to charm in good. They may be expected to hurt an enemy or to perpetuate merit.

Is there much that is absurd in the supposition that the authors of these inscriptions in this temple of Eshmun regarded them as charms and did not mean them so much for the information of after generations?

Another bewildering fact concerning these inscriptions, is their duplication. The ten which have already been found are either the same or very similar to each other. One inscription, ten times repeated in the same building, reminds me forcibly of the faith which Orientals have in repetitions, now as in the days of Our Lord. (Mat vi, 7.)

The Buddhist cannot repeat his sentiments in words fast enough or long enough and therefore he writes them on a piece of paper, hangs them up on posts and trees and trusts

to the aid of the winds to keep moving them, which he supposes is as good as if he were repeating them himself.

The Roman Catholic christian repeats the same prayer twenty-five times consecutively while the Orthodox Greek repeats "Kyrie Eleison" forty times with one breath. "Elo Ashteroth, King of the Sidonians and the son of the Saduki-atan, king of kings," may easily have hoped for an increased merit from the duplication and repetition of inscribed words.

Among the antiquities unearthed here are fragments of inscriptions of offerings and vows in Phœnician. Also a fragment of an Egyptian inscription of the king (Accoris, 4th Century B. C.) and small images of Kishany (a special kind of glazed pottery still in use in Damascus) designed in accordance with the ancient Phœnician style, but the workmanship is more like that of the Egyptian. Also several disfigured marble images, mostly traceable to the age of the Greeks and most of them representing infants. All these antiquities were broken and include nothing of value, showing that before its destruction the temple was looted.



#### THE UNIVERSITY ST. JOSEPH OF BEYROUTH.

BY JOSEPH OFFORD.

It is not generally known in the United States, as it deserves to be that the Université St. Joseph of Beyrouth, Syria, has made it possible for American students desiring to acquire a sound knowledge of oriental languages and of Hebrew, Greek and Roman history to obtain an excellent education in these subjects. It also supplies an oriental training sufficient to equip students, either for missionary work in the East, or for professorships of biblical learning, such as can hardly be obtainable elsewhere. By joining the new "Faculté Orientale" of the University, which was organized in 1902, and paying the extremely moderate fee of 200 francs per annum, a student is free to attend all the numerous courses of studies and lectures, and to use the large library, and attain all the other privileges.

It should be stated that the University is carried on under the auspices of the Roman Catholic Church, which has, in recent years, reiterated the desire of the "Holy See" that oriental studies should be more fully followed than formerly by its theologians.

The University curriculum is not, however, at all designed merely for the training of Ecclesiastics, but is especially framed to suit a man of affairs desiring to take up a scientific or professional career in the Orient. Although the University Prospectus does not allude to this, the course of lectures held there is also extremely sensible and valuable for

any person intending to take up the study of ancient archaeology as connected with Western Asia, Egypt and Eastern Europe.

The basis of instruction is Arabic, a language of such richness and structure that its knowledge insures a possibility of easily acquiring comprehension of all the other Semitic idioms. The medium of teaching is French and the term of study advised three years, but attendants may come to a course of lectures for as short a time as they please. Regular students have to attend the classical Arabic course three years, and the Syriac and Hebrew courses for two years, Comparative Semitic Studies one year, Oriental History and Geography three years and Oriental Archaeology two years. It is also possible for students to learn the Arabic dialects, Ethiopic, Coptic, Hebrew and Greco-Roman Antiquities.

What are termed the "free students", that is those who select their own branches of study, of course, would only take up such of the several subjects as they prefer.

The University has just published the Bulletin of the studies that have been carried on during 1904-5 and a summary of this will provide an excellent idea of the curriculum. In Oriental Archaeology Professor P. S. Ronzevalle lectured upon the systems of writing of Chaldea, Egypt, Phœnicia and Cyprus and upon various Asiatic Scripts including the Hittite. He announced his adherence for the present, to De Rougé's theory of the origin of the Phœnician speech alphabets from the Egyptian hieratic. The increase in material for the study of the subject from the Cretan hieroglyphs, and the immense collection of texts now available by the publications of the "Corpus Inscriptionum Semiticarum" induced Père Ronzevalle to devote all the first term of 1905 to a discussion of the development of the Phœnician alphabet, reserving for the end of this year his lectures upon other subjects. Two courses of addresses were occupied with the Numismatic evidences, which since Dr. Rouvier's works upon the Phœnician coinage of Syria have been so much augmented. It is to be hoped these lectures will shortly be published, for since the time of Lenormant's works, when Phœnician Numismatic study was in its infancy, scarcely anything except essays by M. Babelon has been done.

The Coptic Course is under the supervision of Père Mallon, whose Coptic Grammar has achieved such a success, but who for his college pupils uses Steindorf's "Koptische Grammatik." The literature mostly employed was the "Acts of the Egyptian Martyrs," published in a French translation by Père Hyvernat in 1886; and the collection of Coptic Ostraca, published by the "Egyptian Exploration Fund."

Greco-Roman Antiquities are under the charge of Père

Jalabert, who last year edited the most interesting painted funeral stelae of Greek mercenaries at Sidon. His lectures were entirely devoted to epigraphy, and the series of inscriptions selected were chiefly those relating to the Roman wars, and dominion in Palestine. Texts relating to the two Agrippas and to other Syrian princes were also included.

In the autumn session of this year Père Jalabert will take up the worship of the emperors in the Provinces and at Rome, the cults and religions of Syria in Roman times, and again return to the Roman army in Syria and Judea, mostly in reference to military diplomas. The commerce of Roman Syria, and the Palmyrene inscriptions will also be discussed. The Hebrew classes under Professor Neyrand will be entirely devoted to the Old Testament. History and Geography under Professor P. H. Lammens, is concerned chiefly with the times of Mahomet and the Caliphs, and the modern administration, ethnography, production, commerce and climate of the Lebanon district.

The Arabic and Syriac courses include grammar and grammatical theories, rhetoric, literature and history.

Full particulars of the aims and arrangements of the University can be obtained by a letter to the secretary at Beyrouth, and it is to be hoped that some American scholars will avail themselves of the great facilities for acquiring knowledge offered by the learned Fathers who have exiled themselves from France in order to aid the progress of civilization in the East.

#### BABYLONIAN CULTURE IN CANAAN.

[By A. H. Sayce in *Piblical World* for February, 1905.]

How the literary culture of Babylonia thus came to be at home in Canaan we have learned from recent discoveries in Babylonia itself. For several centuries Canaan was a Babylonian province. The only title given to Khammu-rabi, the Amraphel of Genesis, on one of his monuments, is "king of the land of the Amorites," as Syria and Palestine were called by the Babylonians, and one of the official notes has been found in the Lebanon which were sent every year by the imperial government to its functionaries in order to notify them how the year was to be named. It belongs to the reign of the son and successor of Khammu-rabi, and reads: "Year when Samsuiluna the king gave to Merodach a shining mace of gold and silver, the glory of the temple: E-Saggil it illuminated like the stars of heaven."

The conquest of Babylonia by the hordes of eastern mountaineers put an end to the Babylonian empire in the west, but not to the continuance there of Babylonian civilization.

Canaan, however, was overrun by invaders from the north, while its own princes, under the name of the Hyksos, led their forces into the valley of the Nile, and for a time made of Egypt a dependency of Syria. The Hyksos scarabs found by the English excavators in the south of Palestine bear eloquent testimony to the union that must have existed at the time between the two countries.

Foremost among the northern invaders were the non-Semitic populations of Mitanni and the Hittites. In the age of the Tel el Amara tablets several of the Canaanitish chieftains still bore Mitannian names, and the correspondents of the Pharaoh complain of the intrigues of the king of Mitanni, or northern Mesopotamia, who still had designs on what had become an Egyptian province. But the Hittites were even more formidable than the Mitannians. Their incursions into the fruitful plains of Syria went back to the age of the Twelfth Dynasty, as we learn from an Egyptian monument, now in the Louvre, on which an official who lived under the first two kings of the dynasty tells us that he had taken part in a campaign against "the palaces of the Hittites" in the south of Canaan.\*

We now, however, have evidence of more solid archaeological value than this literary testimony to Hittite influence in southern Palestine at a very early date. In order to understand it we must again take up the story of excavation in the Holy Land and of the historical revelations that it has made to us. While Dr. Sellin was digging for the Austrians at Taanach, Mr. Macalister has been digging for the Palestine Exploration Fund at Gezer. The site has proved an important one, rich in archaeological results, and in Mr. Macalister the Fund has been fortunate enough to have a thoroughly trained and able excavator, who knows how to observe and interpret his facts.

The history of Gezer goes back to an earlier epoch than that of Lachish. Its first inhabitants were troglodytes, living in caves and unacquainted with the use of metal. Their tools and weapons were of polished flint and bone, and their pottery was rude. They burned their dead, and their religious worship was connected with cup-marks which they hollowed out of the rocks. They were a race, too, of small stature, averaging from five feet to five feet seven inches only in height. Two distinct settlements of these people, an earlier and a later, have been found by the excavator. The later shows a slight advance in civilization upon the first: the pottery, for

\* Professor Sayce seems to be misinformed as to the real meaning of this monument. There is no inscriptionsal evidence of the presence of Hittites in Palestine before the Eighteenth Dynasty (1800 B. C. and on). I expect to publish the above Louvre monument in the next number of the *American Journal of Semitic Languages* (April, 1907), to which the reader is referred. — J. H. B.

instance, begins to be ornamented with streaks of red or black on a yellow or red wash.

Then comes a break in the history of the tel. A new race which we are accustomed to call Amorite, appears upon the scene, bringing with it a knowledge of bronze and the practice of burial. It was a race which had the physiological characteristics ascribed by ethnologists to the Semites, and was of fair size, from five feet seven inches to six feet in height. Gezer for the first time became a city, surrounded by walls of stone, and in its midst was erected a "high-place" formed of upright monoliths. This first Amorite city, the third settlement in succession on the site, corresponds to the earliest city at Lachish where no remains of the older neolithic people have been met with.

The first Amorite city was followed by a second, though the general character of the civilization, and therefore of the objects connected with it, remained the same. But the city walls and high place were enlarged, bronze more and more took the place of flint, and the evidences of intercourse with Egypt became fuller. The walls were, indeed, what the Israelitish spies described them, built "up to heaven," and were as much as fourteen feet in thickness, and provided with square towers some twenty four feet in diameter. Even more interesting than the walls is the old Canaanite high-place, the first that has been discovered intact. It consisted of nine monoliths, all except one from seven to eight feet in height, and set from north to south on a platform of great stones. The one exception is the second, which is only five feet and a half high, but as it has been polished by much kissing, the discoverer shrewdly concluded that it was the original sacred stone or both of a conclusion since verified by the geologists, according to whom the stone has been brought from a distance. The eighth monolith stood apart on a stone socket, and on its western face ate a number of cup-marks. Between the fifth and sixth is a large square-socketed stone, while a circular structure lies to the west.

But a gruesome discovery has been made in connection with the high-place. Under the floor great jars have been found filled with the bones of children. Most of the children were not more than a week old, but in two cases at least they must have been as much as six years of age. In both these cases the bodies had been burned, like those of some of the infants. Similar examples of infant sacrifice were found under the foundation walls of the houses, and Dr. Sellin met with other examples of the same horrible custom at Taanach. But it was only at the high-place that the children seem to have been burned, "passing through the fire to Moloch," as the Old Testament euphemistically terms it. In the Israelitish



period the grim custom was modified. The children had been buried with a cup and bowl for the food and drink they needed in their passage to the other world; in the Israelitish age the jar was still buried under the wall of the house, but it contained only the bowl and lamp which had been substituted for the cup; the human sacrifice was absent. The culture of the Israelites may have been lower than that of the Amorites, but though the old superstition still lingered which required that the foundation of a building should be "laid in the first born," they obeyed a law which deprived it of its grim realism.



### "STANDING ROCK," INDIAN TERRITORY.

BY H. F. BUCKNER.

Though I have lived in this nation thirty years, and in this vicinity twenty six, yet such has been the pressing nature of my missionary duties that I could never visit it till the other day. I will first give you the traditional accounts of which I have been hearing from various sources for thirty years.

Many eye witnesses have testified to the fact that there were unknown marks or characters on the rock, and a legend has been handed down that a long time before this country was settled by the present tribes, some white men or Spaniards, having a vast treasure of money, were going down the Canadian river, and seeing they were about to be attacked by a superior force of Indians, hid their money in a contiguous cave, and that they made these characters to indicate the particular spot. The legend further states that the white men were all killed, and that the treasure is still concealed.

The rock and characters have been known to some of the tribes that came out here on a hunting excursion as long ago as 1820, and they reported that the wild tribes had known them long before that time, and could give no other account than the legend to which I have alluded. All accounts agree in stating that there is a cave contiguous, and I have seen parties that have visited it, some from curiosity, and others to search for treasure, but I was so interested in the rock

\* Rev. H. F. Buckner was a missionary among the Cherokees in Indian Territory for many years. This communication was written in 1877, a short time before the author's death. It is published now with the hope that the locality may be visited and the inscription, whatever it is, may be deciphered. Ed.

The story of treasure having been buried by mysterious white men is so common along the Mississippi river as the story of Captain Kidd and his buried treasure was on the Atlantic coast. At one time the editor was exploring mounds near Quincy, Ill. when a long faint strange looking man came and watched every motion with great interest. At last when a few relics and a skeleton were reached, the visitor became greatly excited and jumped into the trench ready to seize "the pot of gold," but was nearly disappointed when instead of gold he had only found a skeleton and a few relics. Ed.

itself, and having no faith in the tradition, that I never searched for it. All who have ever seen the characters have expressed a wonder how any one could place them where they are, as no one can possibly reach them in their present elevated position on the rock in the midst of the river.

On the 2nd instant, being water bound so that I could neither reach home nor my appointment, and being on the south side of the river, I determined to visit the Standing Rock and view it on the south side from which I had never heard any report. I had to go on horseback eight miles through the most tangled thickets, and up and down the most rugged precipices, where I could see no sign of man's labor. Sometimes I would have to dismount while both myself and pony would slide down places too steep to walk. I reached the spot late in the evening. On viewing the south, or Choctaw side, I could see nothing but the wonderful rock itself that was of no interest except that just below the top, not more than three feet below the crown piece, I saw plainly and deeply chiselled the figures fourteen. The figure 4 was as perfect as any mason could make it now, but the 1 was not perpendicular, and was wrongly inclined. Was this only a part of the same date? I am sure these figures were not the ending of a number, for the surface of the rock to the left was smooth, and showed no signs that anything in that direction had been defaced, to the right of them, however, pieces of the main rock had fallen off hence when first made, the figures might have indicated some date of the fifteenth century. If there were any other artificial marks on the south, or Choctaw side, I could not see them with the naked eye. Whoever made these figures stood on some bench of the rock that is now wanting. They could not have been made from the top, not from any boat or artificial platform that could be constructed even at the very highest stage of the river. They are on the south side, on the right hand corner, with broken or fractured places enough still to the right of them to have indicated other figures. I can but think that other figures have been broken off to the right which would have indicated the year when they were made, for why would any man take the pains to chisel 14 and no more at such a place?

Below these figures, at several places, pieces of the main rock, as large as the side of a small house, have fallen into the river, leaving smooth surfaces with projecting pieces above them. These smooth surfaces were not covered with grayish moss, like the unbroken parts of the main rock, but plainly showed a more recent surface. Under all the projections the swallows had honeycombed the rock with mud nests, and the rains, driven on them by south winds, had





human agency. In the first class might be placed the earth itself, as it is undoubtedly regarded by the Indian mind as a self-acting entity. A Sioux chief, as quoted by Captain Clark in his "Indian Sign Language," spoke of the Earth as God's wife. He said: "She was created, and had inside of her all that was necessary for our existence, and we today call her mother, because we get from her all that we want, as an infant is nourished from its mother's breast." The chief added that "the Great Spirit is now called Grandfather and the Earth, Grandmother." What we have in view, however, are concrete objects which, although existing on the earth or even associated with it, are capable of independent action. But reference to the earth is valuable, as the living nature ascribed to it may throw light on the ideas entertained by the Indians as to the nature of natural objects. If the earth is the mother of man she must stand in a similar relation towards all other creatures dependent on her for nourishment, and particularly such as, like trees and plants, are attached to the Earth's surface and derive their nourishment directly from the soil. Rocks or stones, and hills may readily be regarded as animate, as they form part of the Earth Mother, and partake therefore, of her vitality.

The Origin Myth connected with the Arapaho Sun Dance, as given by Dr. G. A. Dorsey, is concerned largely with the making of the Sacred Wheel, which is apparently symbolical of the Sun. The foundation of the Wheel is the Garter-Snake, but many other animals and plants are connected with it, and curiously enough in the myth they are all designated as men. Not only so, but they are described as speaking like men. Thus, after mentioning that many people came out and offered themselves as material for the Wheel, it is said: "One young man, Long-Stick, a bush that has a slender body, with dark red bark, and very flexible, came up and said, 'Since this occasion is for future good, I therefore come to offer my entire body for a circumference of the Wheel. You may know that I am very quiet and inclined to go out and do good. So please accept my earnest plea; so that my name may live a long time.' " The example of Long-Stick was followed by Cottonwood, who asked to be used for the framework of the Wheel, and by Cedar-Tree and Willow, who desired to be used as material. Other plants, as Water-Grass and Rabbit-Weeds, desired to be taken, and they were referred to by the owner of Flat-Pipe, as young men. In one of the adventures of Nihancan, related in the Origin Myth, cockle-burrs which get into his hair appear to him as women and speak and act as such. All vegetable growths are, indeed, regarded as in some sense human, and in a favorite series of stories a splinter of wood which embeds itself in a man's foot becomes a human child.

A plant is living and, therefore, possesses the vital principle on which the being of man and animals depends. Such is not the case with rocks and stones, and yet in Indian story they also are endowed with human characteristics. Perhaps it is an extreme case for a "round rock" to demand a girl in marriage, as in the Arapaho story of "Foot-Stuck Child." The rock lived underground in a tent and magpie advised the girl's "fathers" not to consent to the marriage, because Rock "had married the prettiest girls he could hear of, obtaining them somehow. But his wives are crippled, one-armed, or one-legged, or much bruised." They were compelled to part with their daughter, however, though she was shortly afterward carried off by the mole and the badger. The rock pursued them and to escape him the girl kicked up a ball, by means of which she and her fathers rose to the sky. According to Indian notion, moreover, a stone may have the power of becoming a human being. In the Arapaho story of Light-Stone, a girl, whose six brothers have been murdered by an old woman who has a spine on her back, accidentally swallows a small round transparent stone. After a while she gave birth to a boy who grew up rapidly, as was the case with all wonder children. When the boy, whose name was Light Stone or Transparent Stone, became a man he went in search of his uncles, and after killing the old woman he brought them to life again by the approved method of shooting black arrows and red arrows into the sky over their bones. After various other adventures Light Stone thinks it is time to cease being a human being, and he turns into a stone, and "thus he was seen on the hill as a stone again, so light that it could be seen from the distance."

The Arikara of North Dakota have a legend,\* according to which the first people made by Nesaru, the creating god, were giants. The giants displeased Nesaru, and he sent mighty heat upon these people, so that they turned into stones—such as we now find in the earth. This," says the legend, "is why we call stones our grandfathers, for stones really are people, who were once wonderful and powerful." The Arikara also have stories of human beings turning into stone. The Skidi-Pawnee, entertains notions as to the origin of stones, and their power to assume an active role, similar to those already mentioned. They have a curious story, related by Dr. Dorsey in his "Traditions of the Skidi, Pawnee"† (No. 40), of a boy who obtained a wonderful horse from a rock, and, after becoming a powerful chief, turned into stone. The stone was set on the prairie, and presents were offered to it by the brothers of the chief when they went on the war path. The

\* Traditions of the Arikara. By George A. Dorsey. Chicago Institution of Washington (1904). No. 3. The Origins of the Arikara.

† Traditions of the Skidi-Pawnee. A. L. Fiske, ed. 1900.

stone was stolen by other tribes and hidden, but was recovered by the Pawnee many years afterwards. According to the story, the stone, which was wonderful, was again stolen and passed from tribe to tribe, until finally one of the Southern tribes obtained it, "so that it is now somewhere in the southwest." The Great-South-Star, the Protector of Warriors, of Wichita legend, was, when on earth, known as Wearing-Flint-Stone-on-Top-of-Head, his hair having been turned to stone. In one of the Cosmogonic legends of the Skidi-Pawnee reference is made to an animal whose body was covered with flint flakes like fish scales. The animal had preyed on the Skidi and was finally slain by a child of the Sun, who, after forming a plan for destroying it, promised to marry any girl who could guess his thoughts. The prize was won by a very ugly girl, but soon she became beautiful.

How far the imagination will carry Indian belief is shown by the Osage story entitled, "The Boy Who Killed the Hill."<sup>\*</sup> It is short and quaint and may be quoted in full. It runs: "There was once a village by a hill. The hill was eating up everything—all the buffalo and deer and horses. Finally there was a boy in the village, who said: 'I will kill that hill!' His mother said, 'You leave him alone, for he eats buffalo and deer, as well as men!' But the boy said, 'I will kill him anyhow!' He got his knife and sharpened it. He went out to the hill, and said to it, 'Now eat me; you have eaten lots of men!' The hill said, 'What! Will a boy like you say that to me! I will eat you, sure enough!' So the hill ate the boy. As soon as the boy was inside of the hill he cut the hill's heart, and the hill wondered how such a boy could make him sick; he thought he must be mad. After a while the hill died. The boy came out, and said, 'I have killed him, sure enough!' So everybody that was inside of the hill came out—buffalo, deer, turkeys—and all went into the woods. The chief of the village said he must have a council and do something for the boy in return for what he had done for the people. So they held a council meeting, and they decided to let the boy have the chief's daughter. He invited all the chiefs to come and take dinner with him."

There are many other objects which appear, according to Indian legend, to be animated, but in most cases their peculiar powers may be traced possibly to human agency. The bow and the arrow are perhaps the most important of such objects. They were used in the procedure for bringing back to life those who had come to an untimely end, particularly those who had met their fate at the hands of monsters or sorcerers. The arrows were required to be of special colors, usually black or red, but otherwise probably there was noth-

<sup>\*</sup> Traditions of the Osage. By George A. Dorsey. Field Columbian Museum, Chicago. Publication No. 28 (1904).

ing extraordinary about them, they being used for the purpose of making the dead move out of their way before they fell after being shot into the air. It is different in the case of the bow, for this would seem under special circumstances to show actual self action. In the Arapaho legends, Little-Star, the young hero of the story "The Porcupine and the Woman Who Climbed to the Sky,"\* while among the snakes placed his bow upright near him when he went to sleep, and told it to drop on his head if he slept too long. This was to save him from a snake which sought to kill him. The bow fell on Little-Star's head whenever the snake came near him, and he awoke until by the fourth time he was so tired that he continued to sleep and the snake managed to get into his brain. The bow had been rendered magical, however, for before Little-Star ascended into the sky he gave it to a young man to whom he explained the meaning of everything about it. He said: "It contains the gift of the father, of the earth, the animals, mankind, rivers, woods, of what is on and under ground, of breath (life)." The arrow, also, could be endowed with life, as appears from the Wichita story of "The Coyote and His Magic Shield and Arrows." †The coyote, who corresponds to Nihancan of Arapaho legend, is given by a man a bow and arrows, by which he could obtain buffalo without going hunting. If the arrows were shot towards the four directions they would kill buffalo. Coyote tried them and he heard the arrows saying they had killed buffalo, and then they themselves brought the animals to be butchered. Sometime afterwards the arrows talked among themselves and then told Coyote, who had left his wife and family in search of adventures, he ought to return home. He paid no attention to them and the arrows and bow left him, while he was fighting with a buffalo. The buffalo killed Coyote, who came to life again as an ordinary coyote.

In some of the Wichita stories the hero travels quickly by means of his arrows, which carry him along with them when they are shot from the bow. This incident is known to the legends of other tribes, as well as that of travelling by ball. In the tale of "Young-Boy-Chief and His Sister" (Wichita, No. 32), the girl who goes in search of her brother, is said to have had, "like other women of those times," a double-ball and a stick to "travel on." In a Pawnee legend a boy travels on a single ball and his sister on a double ball. The ball was used for another analogous purpose, according to the stories of the Arapaho and some other Indians of the great plains. When it seemed to be almost impossible to escape from a

\* Traditions of the Arapaho. By George A. Dorsey and Alfred L. Kroeber. Field Columbian Museum. Publication 81 (1904), No. 136.

† The Mythology of the Wichita. By George A. Dorsey. Carnegie Institution (1904), No. 2.



pursuer a girl would kick a ball into the air and was able in this manner to ascend to the sky. She was able, moreover, to send other persons up to the sky. Thus, in the Arapaho story of "The Bear, the Six Brothers and the Sister," it is said: "When the sister had seen that the Bear was gaining on them, she stopped and kicked a shining ball which she kept in her dress, next to her skin, close to her heart. When the ball ascended, one of the brothers went up with it and alighted in the sky. She did this act until she had sent all of her brothers and herself up to the sky," where they form a circle of stars, with another star away to one side. A similar incident is given in "Foot-Stuck-Child" (No. 81), where a girl and her "fathers" employ that method of escaping from a Rock. In another version of this story (No. 82), it is a bull that pursues, and the girl bounces a ball on the ground and the fourth time, "it flew up, and they all rose with it, and were turned into the Pleiades."

In conclusion, reference may be made to the ring and stick or javelin game. According to Note 125 to the "Traditions of the Skidi-Pawnee," this game was originally played for the purpose of calling the buffalo. This view is supported by incidents in the stories of other tribes. Thus in the Arapaho story of "Found-in-Grass" (No. 140), the hero makes a wheel, which he shoots at with a dart while it is rolling, and when the wheel is hit a buffalo falls dead where the wheel stops. This occurs every time the rolling wheel is hit. Finally, Found-in-Grass takes the wheel to a corral he has made and causes buffalo to come. Dr. Dorsey states that according to a Skidi account the two sticks used in the game represent young buffalo bulls, which turned into the gaming sticks, leaving first full instructions as to how they were to be treated, how the game was to be played, how the songs were to be sung, and how they were to be anointed with the buffalo fat. According to the same account, the ring was originally a buffalo cow. In the Wichita story named "Half-a-Boy, Who Overcame the Gambler," the boy is taken by two women, who are really buffalo cows, to their grandparents, that he may receive powers. He was given a ring and two sticks, one black and one red, and was told that the black stick belonged to the ring and was to remain in it. The black stick was for the boy to play with and the red one for his opponent. The boy and the gambler, who was Shadow-of-the-Sun, began to play and the black stick always found the ring when thrown into the grass, whether it was day or night. The game was won by Young Red-Cluck, who jumped out of the way when he pushed the last stick. When the stick entered the wheel there arose two great big Buffalo, who set after Shadow-of-the-Sun and hooked him until they tore him to pieces."

## **BELIEF IN THE RESURRECTION AND FUTURE STATE.**

**BY STEPHEN D. PEET.**

In considering the subject of the Resurrection and the Belief in the Future State, we naturally turn to the Bible to see what is contained therein. There is no doubt but that the Hebrews believed that there was a life after death, notwithstanding the fact that many have held to the contrary,

To illustrate: Job, who is supposed to have lived at an early date, argues with his three friends, in reference to the dealings of God with men, and justifies God by his words; and yet, when he comes to the thought of the future, he says: "Though worms devour this body, yet in my flesh shall I see God."

I. This belief in a future state was shown by the patriarchs, when they took so much pains in the burial of their dead, and showed such regard to tombs and burial places. To illustrate: Abraham, the patriarch, was buried under the oak at Mamre, and his burying place was known to his posterity throughout all the centuries. Jacob also, when he was dying, made a special request that he should be buried in the land of his fathers, and said: "There they buried Isaac and Rebecca his wife; there I buried Leah." Joseph also went up to bury his father Jacob, and all the servants of Pharaoh, the elders of his house, and the elders of the land of Egypt went up with him. These went up with him with chariots and horses, and it was a very great company, and when the inhabitants of the land saw the mourning, they said, "this is a grievous mourning for the Egyptians," and the name of the place was Abel Mizraim. Joseph took an oath of the children of Israel, saying, "They shall carry up my bones from hence." They embalmed him, and he was put in a coffin in Egypt, but was buried in the land of his fathers.

These requests of the patriarchs that they should be buried in the land of their fathers, are significant, for they show not only that their love of country was very strong, but that it was mingled with an attachment for their own family and the desire that their memory should be cherished. Nothing is said of the future state or the unseen world, yet we may believe that the thoughts of the past and the future were mingled together, and we are impressed with the thought that it was a part of the Abrahamic faith, that they were to live hereafter.

That a belief in the future state was prominent in the Hebrew people, is evident from the method in which the tabernacle was constructed. The tabernacle was a tent, but it was divided into three parts—the court without; the holy place

within, in which were the golden candlesticks and the table of shew bread; and the Holy of Holies within which was the ark of the covenant, above which the angels stood with their overshadowing wings. This tabernacle perpetuated the memory of the tent life of the patriarchs, but it embodied some of the features of the Egyptian temples, though there was an entire absence of the images and idols, which were placed outside of the temples. In fact, the tabernacle was more like the Hebrew tent than it was like the Egyptian temple, for the furniture, which consisted of the golden candlestick and the table, suggested the thought that it was the place where God and man met, but the Holy place was beyond the veil, and suggested the thought of the future state. The same thought is made very forcible in the New Testament, for Christ is represented as the high priest who has entered into that which is beyond the veil, having made the sacrifice of himself for the sake of his people.

The contrast between the tabernacle of the Jews and the temple of the Babylonians is also significant. The temple was built in stages, one part rising above the other; each stage was represented by a different planet, the uppermost story being sacred to the sun. Access to the summit was given only to the priests and those who were in power. The contrast between these different structures is very instructive, for it shows that the worship of the Babylonians was directed to the sun and moon and the heavenly bodies, but the worship of the Israelites was directed towards a personal God, and to one who dwelt among his people, but was ready to receive all who exercised faith in his name to himself in the unseen world.

We learn also from the early narratives in Genesis that the angels visited the patriarch Abraham, and that the furniture of the tent, which consisted of a smoking furnace and a burning lamp, was made sacred to the divinity, and along with it there came a vision of the stars in the sky and the promise to Abraham that his seed should be like the stars in multitude. Afterwards the Ark of the Covenant with the mercy seat and the angels above the ark with their wings spread over the mercy seat was suggestive of a world beyond the sky where angels dwell. The same thought is also suggested in the last book of the Bible—the Book of Revelations.

II. This belief in the future state was not confined to the Jews, or those who held to the teachings of the Scripture, for the Egyptians among whom the Israelites had dwelt seem to have had customs which were very significant and were constantly suggestive of a future life. The burial customs were especially significant. The Egyptian tomb was also very significant. It resembled the tabernacle in that it was built in the form of a house, but a house with a flat roof and sloping sides, projecting corners, with a doorway or corridor in the sides, and an opening from the corridor into the tomb itself. In fact, the Egypt-

ian tomb was so significant of a future life in every part, that no one who has studied them can fail to realize what the belief of the Egyptians was. In the corridor, those who lost friends were accustomed to gather and hold their funeral feasts. There were pictures sculptured upon the walls which represented viands of all kinds, and the belief was that the Ka or spirit of the dead came forth from the tomb and partook of the viands with the friends.

The practice of embalming was universal with the Egyptians, and this of itself was significant. The belief was that the body must be preserved, if the soul was to live after death, and, therefore, the utmost pains were taken to preserve the body by embalming. The Egyptians also had a conception of the "double," which was very suggestive. The double was not confined to the tomb, or to the body, but was in the land of spirits, and yet it was an unseen presence among the friends at all times.

We learn from the Book of the Dead about the future state. This is mythological throughout, but the mythical persons, who were constantly mentioned, are the very gods who personified the Nature powers, so that everything in nature as well as in their own customs was suggestive of the future state. The mythology was full of strange creatures—the dragon, Apophis, Seb and his family, Nut, Osiris, Isis, Horus, Set and Nephthis. The subject always is the contest between darkness and light; the beatification of the virtues is the main subject.

The everlasting life promised to the faithful is represented in three aspects which correspond with the tombs: (1) The blessed is represented as enjoying an existence similar to that which he led upon earth; he eats, drinks, and satisfies every physical want. He eats from the table of Osiris and the sun-god Ra; cakes and flesh are provided from the divine abode of Anubis; he washes his feet in silver basins, which the god Ptah has sculptured; fields are allotted to him in the land of Hotep; the height of the corn in the fields is seven cubits. (2) The range of the entire universe is open to him, and the transformations are numerous; the forms assumed are the turtle-dove, the serpent Set, the bird called Benu, the crocodile Sebek, the god Ptah, the golden hawk, a lotus flower and a heron. (3) The identification of the departed with Osiris is close, but it is not only to Osiris that the deceased is assimilated, for in the 42nd chapter every limb is assimilated to a different deity: the hair to Nut, the face to Ra, the eyes to Hathor, the ears to Apuat, the nose to the god Sechet, the lips to Anubis, the teeth to Selket; "there is not a limb in him without a god." And Tehuti [thought] is a safeguard to all his members.

A similar conception of the future prevailed among the Thlinkets and other tribes of the Northwest coast, for they placed over their graves carved columns which represent ani-

mals with an eye peering out from every part—from head, legs and feet; also birds with eyes. Even their boxes in which they store their goods in their houses are covered over with eyes to represent their divinities.

The Book of the Dead is the most ancient, and undoubtedly the most important of the sacred books of the Egyptians. But the inscriptions confirm the teachings of the book, as do the rites and ceremonies. In a picture published by M. Chabas, the deceased kneels before Osiris, and receives from him the water of life. The lustral water offered upon earth to the dead had its counterpart in the other world. Thus to the Egyptians the Tree of Life was as suggestive of a future state as it was to the Israelites, though, according to Genesis, the approach to the tree was prevented by the cherubim, who were placed near the gate of the garden. To the Egyptians, on the other hand, there was no barrier between the living and the dead, except that which may be ascribed to nature itself. It is true that a river is represented in Egyptian mythology, but Charon is the ferryman, who carried the spirits of the dead across the river in a boat.

We are to notice that the personification of nature was common among the Egyptians. Osiris is the rising of the sun. Some have thought that his death represented the reign of winter, and his resurrection the sowing of plants in the spring time; but the victory of light over darkness was appropriately represented by this myth. The conflict of light and darkness was represented in many other forms; the great cat in the alley of trees at Heliopolis, which is Ra, crushes the serpent. Set, though the antagonist of light, is not a god of evil; he represents a physical reality; it was not until the decline of the empire that he came to be regarded as an evil demon.

Kenrick's interpretation of Osiris is as follows: "The parents of Osiris are Seb and Nut; Seb is the earth, and Nut is heaven. She is frequently pictured with her arms and legs extended over the earth and stars over her body. From the marriage of Seb and Nut sprung the mild Osiris, the sun; Isis, the dawn; and from the fruit of their marriage was Horus, the sun in his full strength. Set, the destroyer, is also the son of Seb and Nut; he is darkness, and his spouse, Nepthis, is the sun-set; and Nubis represents the twilight or dusk. The victory of Set over Osiris is that of night over day."

The Egyptian god Thoth is the same as Hermes of the Greek; he represents the moon, and wears the crescent on his head; he is called 'the measurer of this earth, the divider of time, and the inventor of letters and learning.

The whole motive of worship among the Egyptians was to provide a home for the soul or Ka. There was, to be sure, an inherited belief, which every community was to protect. Still, the effect of the diffusion of races, upon beliefs must be noticed, for the Greek settlers in Egypt adopted Egyptian

gods; while, on the other hand, Greek gods were freely worshipped in Egypt. If we look at the earlier times, we see the same process; the fusion of the Egyptian and Syrian races in the eighteenth dynasty, brought in the worship of the Syrian gods, Baal and Astarte. Three distinct types were found in Egypt: 1. The ruling race presents the first type, which was akin to the people of Punt. 2. Another type came from Mesopotamia, indicating a migration from that region. 3. A coarse type of mulatto appearance, indicating negro blood in the oldest Egyptians. Another element was imparted by the Libyans.

Now, with all this mingling of blood, and variety of races, we find that the religion of the Egyptians was unique and con-



HORUS WITH THE HEAD OF BES ON CROCODILES.

tinued to be so to the latest times. Still, in the old kingdom Ra was supreme. Later on, Osiris was the prominent divinity, and was distinguished from the cosmic Ra. In the nineteenth dynasty, a group of nine gods appeared. They do not rule in heaven alone, but meet together on the earth. In the Ptolemaic times, there is a conception of angels and messengers.

Ra sent a power from heaven. Serpent worship prevails. The divinity of cultivation is shown at a harvest festival.

During the middle kingdom a large number of deities appear. Sechet is seen devouring serpents. The hawk-headed divinity is associated with the sphinx and the winged serpent, Ureus. In later times (the nineteenth dynasty) Horus is armed with bow and quiver. He conquers the lions, serpents and crocodiles. In the twenty-second dynasty, the god stands on crocodiles with serpents in his hands. In the Ptolemaic times, Horus on crocodiles is a common figure. In the Greek and Roman times, the figures of Horus, and Isis, his mother, are prominent. The illustration on the preceding page represents Horus as the god who fought the battle at the sea, and resembles Hercules. The principal figures are the crocodiles, the young Horus, and the monster head of Bes. Horus holds in either hand two serpents; a scorpion and capricorn in one, and the lion in the other. He is surrounded by the various divinities which personify the Nature powers.

Petrie says that the story of Isis and Horus was the source of the Madonna legend. Isis, as the mother of Horus, had a great hold on the popular mind, and was fashionable. In the development of Christianity, and the paintings of Coreggio, the worship of the mother and child became buried in the hearts of millions, and after the conquest of Islam, notwithstanding the invectives of Mohammed, this saint worship retained its position.

In modern times, the same is true, for Christianity has spread from Africa and New Zealand to Siberia; yet the old beliefs are hardly impaired.

In Gaul and Britain, we find side by side, altars to Celtic and Latin deities; even in ancient Judea, are found altars to the hosts of heaven in the temple at Jerusalem.

In the earliest times animals held an important part. The cow-headed human being is seen emerging from the branches of the sycamore. Animal worship was somewhat late in history. The earliest was that of the crocodile, which was regarded as the Nile divinity. In the first dynasty, the serpent appeared. The worship of the serpent is seen in the treatment of the sacred serpent. The serpent-goddess of agriculture was adored by offerings at a very primitive time, and survived to a late period. It was the divinity of culture as late as the twenty-second dynasty, when a human figure is seen standing on a crocodile, grasping serpents in his hands. No other worship was so popular as that of Isis. The dead lived in a mythic land. They were admitted to the judgment seat of Osiris, there the heart of the dead was weighed to see if it was true and deserved remission from all earthly sins.

Yet, in the face of all these changes in religious beliefs and customs, the idea of the future state remained the prominent feature in the Egyptian religion. There were three theories

which may be classified as the earthly, the Elysian, and the solar. The earthly theory was that the Ka, or double, required a supply of food, so offerings were placed in front of the door of the tomb. Afterwards, images of offerings were substituted for the actual offerings themselves. The Elysian theory was that the dead became the subjects of the great god, Osiris. They lived in a mythic land, navigated the canals, tilled the soil, and brought about the harvest. The solar theory followed this; it was that the soul of the deceased flew to the skies, and entering the solar bark, passed through the portals of the night and emerged into a new day at sunrise. These three theories ignored the body. The sustenance of the spirit was essential. This is illustrated by the tree, for the tree spirit was worshipped. The sycamore, with its thick foliage and deep shade, was a suitable abode for a human and divine spirit. Offerings were made to the tree, evidently to propitiate the tree spirit. This occurred in the nineteenth dynasty. Previous to this, the focus of divinities worshipped, seems to have been a niche or false door in the principal hall of the house.

As to the conscience and moral sense of the Egyptians, Mr. Petrie says they involve several items: (1) Personal character; (2) material interest; (3) family duties; (4) treatment of equals; (5) treatment of superiors and inferiors; (6) duties to the gods. Their religion was not of a kind that would raise them to a high state of personal character; and, yet, there was a close connection between the present and the future life. Nowhere, in the antique world, have the death of the body, and the life of the soul been objects of such anxious thought, as in Egypt. Nowhere, have such great efforts been made to preserve for those who have passed away, a memory full of honor and regard.

The Valley of the Nile is a long scroll, margined with memorials of the dead. From the river are seen every where tombs, sculptured stones, symbols, and enigmatic characters. For thousands of years, the whole people devoted itself with unremitting assiduity to the task of securing for its kindred a new life beyond the grave. Death should be, they thought, to him who is duly prepared for it, but a crisis in life. They regarded, says Diodorus, their houses as but wayside inns, their tombs as their everlasting dwellings; the tomb was not the end of life. And in Egypt, as elsewhere, the power of giving man life after death was ascribed to the same deities, which were thought to cause the blade to spring from the seemingly dead seed. Osiris came to be regarded as the monarch of the dead and the guide of souls out of earthly darkness into the blissful realm. There they shall have full sight of the divinity without restraint. The departed, united with Osiris, comes to have a place in the barque of the sun; in the great contest of light and darkness, he is on the side of light. The journey of the soul through the under-world is



identified with that of the sun passing under the earth to reach the eastern horizon. Many are the perils which it has to undergo, and its only safety is in union with Osiris, to ensure which the necessary names and formularies are deposited in the coffin and engraved on the sarcophagus. Many of these survive to bear witness to the faith of the ancient men who wrote them.

The Book of the Dead is purely Osirian in character, but the Osirian elements belong to two different periods. In the earlier chapters, the paradise of Osiris is gained by the magical power of the words of the ritual, and the offerings of friends. From the 25th chapter on, the text is a moral one. The Book of the Dead was a growth. The myth of Osiris seems at first to have been a personification of the powers of nature.

Set, the destructive principle, tears to pieces the body of Osiris, and scatters the pieces over the earth. Isis, at once sister and wife of the victim, gathers them together and restores them to life. From Isis and Osiris springs the child, Horus. Thus the myth represents the perpetual decay and growth; also of life and death, which everywhere is present in the world. The character of Osiris as a god of vegetation is shown in the legend that he taught men the use of corn, and the cultivation of the grape; and by the fact that his annual festival began with a solemn plowing of the earth. In the Temple of Isis at Philae, the dead body of Osiris is represented with stalks of corn springing from it, which a priest waters from a vessel, which he holds in his hand. But whatever may have been the original character of Egyptian worship, there can be no doubt as to the objects which were prominent in it for many generations.

Wilkinson says: "There was a belief among the Egyptians that there was a bad principle or evil being, in which we can not fail to recognize the serpent, the enemy of mankind, from which the Pytho of Greek mythology was derived. Apophis was the name given to the serpent of which Horus is represented as the destroyer. From this the Greeks borrowed the story of Apollo's destruction of the serpent Pytho; also the wars between the giants or titans and the gods. The destruction of the serpent by Horus standing in a boat, piercing his head with a spear as he rises above the water, occurs in the sculptures. Whether it has the body of a snake with the head of a man, or assumes the entire human form, it appears to be the same monster."<sup>\*</sup>

The representation of Pytho mentioned by Plurarch refers to this conflict between Horus and Apophis. The office of Anubis was to superintend the passage of the soul from this life to a future state, in which he answers to the Mercury of the Greeks in his capacity of Psychopompas, or usher of souls, he presided over tombs, and at the final judgment he weighed

<sup>\*</sup>See Wilkinson's "Ancient Egyptians"

the good actions of the deceased in the scales of truth. Anubis, the interpreter of the gods and hades, is sometimes represented with a black, at others, with a golden face, holding in his left hand a caduceus, and in his right shaking a palm branch. Thoth, the god of letters, had various characters, according to the functions he was supposed to fulfil in his office of scribe. In the lower regions he was engaged in noting down the actions of the dead.

According to an explanation given by Plutarch, Anubis was supposed to represent the horizontal circle which divides the invisible part of the world called Nephthys and the visible, which was termed Isis. In short, Anubis seems to have been a deity common to both the celestial and infernal regions, and answers to death. Nephthys was the sister of Isis and Osiris, she was principally employed in offices connected with the



ANUBIS, USHER OF SOULS.

dead. All persons who died were thought to pass, through the influence of Nephthys, into the future state, and the presence of Nut on the coffins signified that the individual, being "born again," had become the son of Nut, whose name entitled him to be admitted to the "mansions of the blessed."

We shall find one peculiarity common to the Egyptians. It consists in the thought that death was like crossing a river, or ocean, and that the future state was to be compared to a paradise, or home beyond the river. This was not merely a figure of speech, as it is at the present day, and among modern nations, but was regarded as an actual fact. It is a view which was contained in the Book of the Dead, and was also illustrated by the customs that were common among other nations. The body was carried across the Nile, to be buried in the desert, and the soul was believed to begin its journey in the dim twilight; to cross a river, to advance towards the sun, light gradu-

ally breaking upon it until at last he enters the palace of the two truths, and is absorbed into the essence of the deity.

So far as we know, the first was the prevailing feeling among the Semitic people. The old Hebrew writers speak of going down into the grave, a place thought of as a misty, dull, unfeeling, almost unreal abode, but all these elements are found to exist and coëxist in creeds untaught by revelation.

There was with the Egyptians a special regard for the points of the compass and the motion of the sun, for their belief was that the home of the departed lies in the west, and that their souls followed the course of the sun. This, and other customs and beliefs, are described in the Book of the Dead at great length. It describes the soul's journey as lasting thousands of years, gives incidents in the imaginary journey of the mummy to its last resting place, and portrays the ghostly wanderings of the spirit.

Renouf says: "The beatification of the dead is the main object of every chapter of the Book of the Dead. The everlasting life may be considered in three aspects: 1. The dead is represented as enjoying an existence similar to that which he had upon earth. 2. He is not confined to one locality, or to the human form. He has the range of the entire universe. 3. The dead is associated with divinities. Every limb is assimilated to a different deity; the hair to Nut, the face to Ra, the eyes to Hathor, the ears to Apuat, the nose to Sechet, the lips to Anubis, the teeth to Selket. There is not a limb on him without a god to safeguard all the members.

"In the Book of the Dead there is a petition that the departed may 'traverse the firmaments.' There is another that he who is faithful to the great god may advance upon the blissful paths. A third petition is that the deceased shall be 'glorified.'"<sup>\*</sup>

III. The Greeks also believed in the future state, and made that belief prominent in their mythology. There was, to be sure, a great difference between their early and later beliefs. In the early stage, the elements were personified as divinities. Uranus personified the sky. Dodona was the centre of the worship of Zeus, who was the ruler of all the great forces, whether manifested in lightning from the mountain tops, or the great expanse of the sky. Artemis gave the blessings of the dew fall and rivers. Wherever the Pelasgians went, they worshipped Zeus. The prehistoric race knew the war of the Titans. Hesiod gives legends of Zeus, who walks majestically around the starry frame. The Hellenes worshipped the Olympian gods, caves, oaks, springs, the elements of light and fire, and fountains were under his control.

Horæ (the seasons) opened the closed celestial gates when Ares went through. Iris, the rainbow, was born of the vapors

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<sup>\*</sup>Renouf's "Religion of Ancient Egypt," p. 120

that rise from earth and sea. Thus all nature conspired to make the earth and the present life attractive to the Greeks.

Yet these myths reminded them of the other world. The story of Persephone is well known. She was the daughter of Demeter, the earth mother, but was carried away by Hades, the god of the lower world. It was while playing with the daughters of Oceanus and Tethys on the Phocian plain, and plucking a flower, that she was swallowed up by Gea, but Hades in his chariot sprang forth and seized her. For nine days Demeter wandered over the earth, refusing to be comforted. She forsook the assembly of the gods and wandered to the hills at Eleusis. The four daughters of the king of Eleusis came to draw water, and learned of her sorrow. After this Zeus dispatched Hermes to Hades.

IV. We turn now to consider the view of the future state as held by the ancient Babylonians and Assyrians. There was a great difference between the Egyptians and the Babylonians, for among the first, the view of the future was always hopeful and full of bright prospects. The only fear was that the mummy might not come to life again, though the Ka or spirit was sure to live. On the other hand, the Semitic view was that there was nothing in the future beyond the grave, to which they could look without fear. Even their chief divinities were monsters which threatened evil. This view was connected with their story of Creation, which was the oldest of all. This story describes the condition of things before the Creation, when the primeval water-gods, Apsu and Tiamat, personifying chaos, mingled their waters in confusion. These gods—Apsu and Tiamat—were the oldest of the gods. The first cosmogony included the birth of Bel and Ea and the origin of the younger gods. Especial prominence was given to the birth of Marduk. This story proceeds to tell about the rebellion of the primeval gods and the part which Ea played in frustrating their plans. While the newly created gods represented order and system in the universe, Apsu and Tiamat represented confusion. It was the creation of light which caused the rebellion of the primeval gods. It was the substitution of order in place of chaos which aroused Apsu and led to his rebellion, for Apsu declared he could get no rest day or night. It was Ea who detected the plot against the gods. Apsu is the deep, but after his overthrow, Tiamat remained unconquered, and represented chaos.

These two, Tiamat and Marduk, were the personification of the nature war, which is an everlasting war. Day by day, and evening by evening, it was commenced and ended. The serpent slain, the serpent victorious, wounding the head of the victor. Marduk was the protector of good men. The chief opponent of Marduk was the great serpent, with seven heads, and seven tails. In the Babylonian mythology, Marduk was the law of light, and became the good one, but his opponent Tiamat, the serpent of darkness, who was the evil one. In

several inscriptions he is called the enemy of the gods, as well as of men, and was the offspring of the land of death. Marduk carried lightning in his hands and wings protruded from his shoulders, and he is the personification of the higher Nature powers; but Tiamat is the dragon who is sometimes represented as a fierce animal, with distended claws and open mouth, who flees from the conqueror Marduk.

Lenormant says: "The demons issuing from the lower abyss had a particular preference for the darkness in which they originated. They liked to profit by the gloom, to slip into the world and work evil there. Darkness was itself a visible manifestation of the evil principle, and light was a manifestation of the good." The primitive Accadians appear to have had a terror of the night.

It is to be noticed here that these various conceptions of the dragon as the demon of evil, of which Tiamat was a personification, is represented by one of the constellations in the sky—the dragon.

Miss Plunkett says: "On the celestial sphere many serpents and dragons are represented, but the far-reaching constellation Hydra exceeds all others. The conviction forces itself on the mind that the constellation Hydra was known as early as 4000 B. C., and that it then fitly represented the great and terrible power of darkness, but a power to be conquered by the victorious march of light. The dark mid-winter season was the term of the Hydra's greatest glory. During every season, except that of mid-summer, some portion of the monsters was visible during the night, but at the summer solstices no star of the constellation showed itself."

This was an astronomical symbol which was constantly reminding the ancient people of a strange world beyond the earth. A world which was full of monsters, as the sea itself was; the personification of which must have been suggestive of a future state.

The outlook of the Babylonians upon the life beyond was somber. The burial customs indicate that they believed in the future existence, as drink and food was placed with the dead in their graves, just as was the case with the prehistoric races of Europe. This thought of the future had an uncertain and forbidding aspect. The poem which describes the descent of the Goddess Istar to the abode of the dead, describes the region as dark and gloomy, where the birds flit about in cages shut in by bars, whence there is no egress. In this prison house there was a fountain of life, though sealed with seven seals. Still in the epoch of Gilgamesh there are heroes who have reached the house of the blessed. It was a darker view, however, which passed from Babylonia to the west and appeared in the dusky sheol of the Hebrews.

Still, religion was the inspiration of the most important life and literature of Babylonia. Mythology has been pre-

served in cycles, which have an epic character. The famous story of the Deluge has been incorporated in the ninth book. Of a like character are the stories of the descent of Ishtar into Hades. The world was peopled with spirits, good and evil. They are summed up under various names, such as Spirit of Heaven, Spirit of Earth. The difficulty was that the element of physical power in the gods was ineradicable. This thwarted all moral progress, though men recognized that this world had been changed from chaos to cosmos by the gods, for this was the meaning of the victory of Marduk over Tiamat. They conceived of the victory as over a physical universe, and not a moral one. A conquest of sin by the power of holiness and truth was not thought of. Tiamat was a monster in whom all the disorder of the primitive creation was embodied. He had the body and head and forepaws of a lion; wings, tail and claws of the eagle; while the upper part of the body was covered with feathers, or scales.

The deity Indra was the adversary of the serpent Apophis, the symbol of wickedness and darkness. Set was represented as a carnivorous animal, having a long curved snout and upright square topped ears. Monstrous forms assigned to the demons were composed of parts borrowed from the most different animals. They were characteristic of the rudimentary beings born in the darkness of chaos.

The collections of various museums contain images of demons. Some have the head of a ram upon an immense neck; others have the head of a hyena, with an enormous mouth, the body of a bear, and the claws of a lion. The Museum of the Louvre in Paris has a bronze statuette from Assyria. It is the figure of a horrible demon in an upright posture, with the body of a dog, the feet of an eagle, the claws of a lion, the tail of a scorpion, the head of a skeleton, adorned with goat's horns, eyes still remaining, and four great expanded wings. This Tiamat corresponds to the dog Cerberus, which is mentioned in the Greek mythology, but is better represented by the many-headed dragon.

This shows that the idea of conflict and death came from the war of the elements and the storms, but there was nothing to counterbalance the impression, for death was everywhere prevalent; though there was a lesson which came with the return of the seasons, and the spirit of life, so that even with the Semites there was some relief from the dark view which came from the conflicts of nature. While Tiamat was the personification of evil, Marduk always comes off as conqueror, and rules the world in the interest of peace and progress.

V. This leads us to the view of the future which prevailed among the Indo-European races, such as the Hindus in the east, and the Scandinavians in the west. We shall find that the view of the future among the Hindus presents a great contrast to that of the Semites. It was drawn

from the operations of nature, exactly as the Egyptian and Babylonian view was, but it had a more hopeful outlook.

According to the Hindus, Indra was an atmospheric god, primarily the thunder god, who commanded the demons of drought and darkness, and was a personification of the firmament, particularly in the sending down of the rain. This is described as a conflict with the clouds, which are reluctant to part with their watery stores, until assailed by the thunder bolts of Indra. The cloud is personified as a demon named Vitra. A popular myth represents Indra as a discoverer of the cows which had been stolen by Asura. Indra is said to have found the cows when he slew the dragon. The Greeks considered him as Typhon.

A thought of the future was given by the sun. The sun is apt to take the place of an almost superhuman hero, so the most of the stories relate to his daily course and labors. In the Greek, Perseus, Theseus and Jason are sun heroes, and their histories are tales of human adventures. It is easy to see how the Greeks made a myth of the moon. They spoke of the moon as a beautiful goddess, queen of the night, the virgin huntress, surrounded by her pack of dogs—the stars. One of the most beautiful moon myths, is the tale of Artemis and Endymion. The shepherd of Latmos enters the cave and is found by Artemis sleeping, so the sun enters the cave of night.

A German legend is that the hero enters a mountain and is laid under an enchantment by the goddess within. Thor, the hero and sun-god, makes constant expeditions into giant-land to recover Thor's hammer, which has been stolen by a giant and hidden many feet beneath the earth. A spy is sent from Asgard (the city of the gods) into Jotunheim, the giant land, and brings back word that Phrym will not give up his prize unless Freyga, the goddess of spring and beauty, be given to him as his bride. The god goes to Phrym's house, at last the coveted prize was brought in, and he, the fierce hearted, laughed when he his hammer recognized.

Thus, in the Scandinavian mythology all nature is personified. The same is true in Beowulf. In this poem we read about the war with dragons which represent the powers of darkness. The poem is weird and imaginative in the highest degree, but the unearthly beings whom Beowulf encounters must have had birth in the shadows of night and in the wild and unvisited tracts of country. Grendel, a horrid ghoul who feasts on human beings, Beowulf wrestles with, and puts to death, though he comes upon the scene, like a cloud from the misty hills. The German race is naturally a gloomy and thoughtful one, and was busy in grafting the older notions of the soul's future state upon the fresh stock of revealed religion. So we have Odin, to whom is assigned the task of collecting the souls of heroes, who had fallen in battle, and there are few myths which are-

more practical than that which pictures him riding to battle-fields to execute his mission.

Three distinct ideas were interwoven in the myths of Baldur. Baldur dies as the sun dies each day, and as the summer dies into winter he falls, struck by a dart from the hands of his blind brother Hodr, the darkness. At first, the gods knew not what to make of it. They were struck dumb with horror, but they prepare his funeral pyre. They took a ship Ringhorn, the disk of the sun, and on it set a pile of wood with Baldur's horse, and his armour and all he valued most; and when the wife of Baldur saw the preparations, her heart broke with grief, and she, too, was laid upon the pyre. Then they set fire to the ship, which sailed out burning into the sea, but Baldur himself has to go to Helheim, the dark abode beneath the earth, where the goddess of the dead reigns. Then Odin sends his messenger to Hermodr, the goddess, to pray her to let Baldur return once more to earth for nine days and nine nights. Hermodr rode through dark glens, so dark he could not discern anything until he came to the river Gydoll, over which he rode by a bridge which was pleasant with bright gold. A maiden sat there keeping the bridge. She inquired of him his name and image. "Thou hast not death's hue upon thee, why then ridest thou here on the way to hell?" "I ride to hell," answered Hermodr, "to seek Baldur. Hast thou, perchance, seen him ride past this way." She answered, "He hath ridden over Gydoll's bridge, but yonder northward lies the road to hell." Hermodr then rode into the palace, where he found his brother Baldur filling the highest place in the hall, and in his company he passed the night. Baldur will not remain forever in Helheim; a day will come, the twilight of the gods, when on the new earth risen from the Deluge, which destroys the old, Baldur, the god of peace will come to rule over this regenerate world.

Death is universally symbolized by a river, just as in the ancient times it was symbolized by the sea.

Another myth represents the fishermen on the Gaulish coast summoned to perform the dreadful task of ferrying over departed spirits. They approach the beach, and see boats lying deep in the water, as though heavily freighted, but yet to their eyes were empty. Each stepping in took his rudder, and then by an unfelt wind the boat was wafted in one night across a distance which they ordinarily accomplished in eight days. Arrived on the opposite shore, they heard names called and voices answering, and they felt their boats becoming light. Then, when all the ghosts were landed, they were wafted back to Gaul.

These conceptions, which were so common among all the pagan races of the earth, are in great contrast to those which are recorded in Genesis, and they illustrate the great difference between the mythology of the heathen and the Book of



Revelation. Some claim that the Book of Genesis was written so late in history that it may be considered the result of the development of thought, rather than the spirit of revelation. But when we read even the first chapter, we are at once impressed with its wonderful superiority, and are led to realize that there is an exalted strain of thought, which is not found among any of the pagan nations—not even among the Greeks or Egyptians.

This is especially manifest when we take the books of the Hindoos and read about the doctrine of metempsychosis. Here we find an elaborate theory of the transmigration of the souls of men. A three-fold alternative is presented to the soul. It may pass through deities, through men, or through beasts and plants. It will pass through deities if goodness predominates; through men, if it is ruled by passion; through beasts and plants, if it dwell still lower in the moral scale. This metempsychosis teaches that after various changes the bodies who have performed good works are turned to water, so that when a man is dead and his body buried, the water from the body rises upward with the smoke to the moon, where he enjoys the fruits of his good works as long as they last. Having dwelt there until these good works are consumed, they return the way they went. Having become a mist or cloud they rain down. Then they are born again as rice and corn or herbs. Those whose conduct has been good attain some good birth, but those whose conduct has been evil will quickly attain to an evil birth.

We see, then, from these various myths and practices of the pagans, that there was a belief in immortality common among all nations and tribes, but it was a belief which varied according to the character of the people. The thought was that the same life that was followed here would be continued hereafter, but there was a marked change in the moral character. This view of the pagans and heathen differed radically from that given everywhere in the Scriptures, for from the very first chapter of Genesis to the last of Revelations, the personality of God is clearly brought out, and the distinction between holiness and sin is made known. Holiness is in reality wholeness, or moral perfection. Sin is a transgression of the moral law, a law which is written upon the heart, conscience bearing witness, the thoughts meanwhile accusing, or else excusing one another.

## INDIAN SKETCHES.

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### LEGEND OF THE SALINE RIVER.

(By John T. Irving, Jr., London, 1835.)

Many years since, long before the whites had extended their march beyond the banks of the Mississippi river, a tribe of Indians resided upon the Platte, near its junction with the Saline. Among these was one, the chief warrior of the nation, celebrated throughout all the neighboring country, for his fierce and unsparing disposition. Not a hostile village within several hundred miles, but wailed for those who had fallen beneath his arm; not a brook, but had run red with the blood of his victims. He was forever engaged in plotting destruction to his enemies. He led his warriors from one village to another, carrying death to the inhabitants, and destruction to their homes. He was a terror to old and young.

Often, alone and unattended, would he steal off, to bathe his hands in blood, and add new victims to the countless number of those whom he had already slain. But fearful as he was to the hostile tribes, he was equally dreaded by his own people. They gloried in him as their leader, but shrank from all fellowship with him. His lodge was deserted, and even in the midst of his own nation he was alone. Yet there was one being who clung to him, and loved him, in defiance of his rugged nature. It was the daughter of the chief of the village; a beautiful girl, and graceful as one of fawns of her own prairie.

Though she had many admirers, yet when the warrior declared his intention of asking her of her father, none dared come in competition with so formidable a rival. She became his wife, and he loved her with all the fierce energy of his nature. It was a new feeling to him. It stole like a sunbeam over the dark passions of his heart. His feelings gushed forth, to meet the warm affection of the only being that had ever loved him. Her sway over him was unbounded. He was a tiger tamed. But this did not last long. She died; he buried her; he uttered no wail, he shed no tear. He returned to his lonely lodge, and forbade all entrance. No sound of grief was heard from it—all was silent as the tomb. The morning came, and with its earliest dawn he left the lodge. His body was covered with war paint, and he was fully armed as if for some expedition. His eye was the same; there was the same sullen fire that had ever shot from its deep-sunk socket. There was no wavering of a

single feature; there was no shrinking of a single muscle. He took no notice of those around him; but walked gloomily to the spot where his wife was buried. He paused for a moment over the grave—plucked a wild flower from among the grass, and cast it upon the upturned sod. Then turning on his heel, strode across the prairie.

After the lapse of a month, he returned to his village, laden with the scalps of men, women and children, which he hung in the smoke of his lodge. He tarried but a day among the tribe, and again set off, lonely as ever. A week elapsed, and he returned, bringing with him a large lump of white salt. In a few words he told his tale. He had travelled many miles over the prairie. The sun had set in the west, and the moon was just rising above the verge of the horizon. The Indian was weary, and threw himself on the grass. He had not slept long, when he was awakened by the low wailing of a female. He started up, and at a little distance, by the light of the moon, beheld an old decrepit hag, brandishing a tomahawk over the head of a young female, who was keeling, imploring mercy.

The warrior wondered how two females could be at this spot, alone, and at that hour of the night; for there was no village within forty miles of the place. There could be no hunting party near, or he would have discovered it. He approached them; but they seemed unconscious of his presence. The young female finding her prayers unheeded, sprang up, and made a desperate attempt to get possession of the tomahawk. A furious struggle ensued, but the old woman was victorious. Twisting one hand in the long black hair of her victim, she raised the weapon in her other, and prepared to strike. The face of the young female was turned to the light, and the warrior beheld with horror, the features of his deceased wife. In an instant he sprang forward, and his tomahawk was buried in the skull of the old squaw. But ere he had time to clasp the form of his wife, the ground opened, both sank from his sight, and on the spot appeared a rock of white salt. He had broken a piece from it, and brought it to his tribe.

This tradition is still current among the different tribes of Indians frequenting that portion of the country. They also imagine, that the rock still is in the possession of the old squaw, and that the only way to obtain possession of it, is to attack her. For this reason, before attempting to collect salt, they beat the ground with clubs and tomahawks, and each blow is considered as inflicted upon the person of the hag. The ceremony is continued, until they imagine she has been sufficiently belabored, to resign her treasure without opposition. This superstition, though privately ridiculed by the chiefs of the different tribes, is still practised by them, and most devoutly credited by the rabble

## THE METAMORPHOSIS.

Among a group of females of the Otoe nation, who were busily engaged in exposing to the heat of the sun a large quantity of shelled corn, was one of gigantic height and hideous features who attracted attention. We afterwards learned that this strange being, though now clad in the garb of a female, and performing the most menial of their offices, was in reality a man, and had once ranked among the proudest and highest braves of the Otoe nation. His name had once stood foremost in war, and in council. He had led on many an expedition against their noble, but bitter foes, the Osages. In the midst of his bright career he stopped short; a change came over him, he commenced his present life of degradation and drudgery.

The cause of the change was this: He had been several weeks absent upon a war expedition against his usual enemies, the Osages. At a little before sunset, on a fine afternoon, a band of Indians was seen coming over the hills towards the Otoe village. It was a troop of way-worn warriors. They counted less than when they started, but their tale of scalps and their fierce brows when they spoke of the death of their comrades, told that these comrades had not been unavenged. In front of them strode the stately form of the brave. He was wearied with fatigue and fasting; and without staying to receive the greetings of his fellow-townsmen, he hastened to his lodge, and threw himself upon one of the bearskins which form an Indian bed; and there he remained for the night. In the morning he arose from his couch; but he was an altered man. A change, fearful and thrilling, had come over him. His eye was quenched, his proud step wavered; and his haughty form seemed almost sinking beneath the pressure of some heavy calamity.

He collected his family around him. He told them that the Great Spirit had visited him in a dream, and told him that he had now reached the zenith of his reputation; that no voice had more weight at the council fire, that no arm was heavier in battle. The divine visitant concluded by commanding that he would thenceforth relinquish all claim to the rank of a warrior, and assume the dress and avocations of a female. The group around him heard him in sorrow, for they prided themselves upon his high and warlike name, and looked up to him as the defender of their hearths. But none attempted to dissuade him from his determination, for they listened to the communications of the deity with a veneration equal to his own.

After speaking with his own family, he made known his intention to the nation. They heard him gravely and sadly; but they, too, assented to the correctness of his resolution. He then returned to his lodge, and took down his bow from

the place which it had occupied, and, snapping it in two, threw the fragments in the fire, and buried the tomahawk and rifle which had often served him in battle. Having finished this, he washed the war paint from his face, and drew the proud eagle's plume from the scalp-lock. From that hour he ceased to be numbered among the warriors of the nation. He spoke not of battle; he took no part in the councils of the tribe; and no longer raised his voice in the wild war-whoop. He had relinquished everything of which he had formerly gloried in, for the lowly and servile duties of a female. He knew that his allotted course was marked out for him; that his future life was destined to be one of toil and degradation; but he had fixed his resolution, and he pursued his course with an unwavering firmness. Years had elapsed since he first commenced this life of penance. His face was seamed with wrinkles; his frame was yielding to decrepitude; and his ever scowling eye now plainly showed that the finer feelings of his nature had been choked by the bitter passions of his heart. His name was scarcely mentioned; the remembrance of his chivalrous character was a dream in the minds of his followers. He was neglected and scorned by those who had once looked up to him with love and veneration. He had the misery of seeing others fill the places which he once filled, and of knowing that, however exalted he once might have been, and however they might have respected his motives, he was now looked upon as one of the lowest of the nation.

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#### THE INDIAN WOMAN AS SHE WAS.

In the region of the Upper Lakes there remains much that recalls the admiration which was once felt for the Indians. Their names are on the waters, and their myths still linger about many objects on the land. It is, therefore, good to contemplate whatever worthy features in character and customs the Indian illustrated in his native wilds, and before his contact with the superior races. Once he was of commanding physical appearance—brave, proud-spirited, healthy and sober, though now, under a different environment, degraded, abject, and stupid.

The Jesuit missionaries in Canada, two centuries ago, ascribed to the Indian an acuter intellect than was seen in the peasantry of France. As their whole life and range of observation was associated with the tempests, forests, waters, skies and all the various phenomena of physical nature, this gave shape to their conceptions and their questionings. When John Eliot, the pioneer missionary to the Indians in New England, 250 years ago, began his instruction among them, he was met at once by their long pent-up questions of wonder: "What

makes the sea ebb and flow?" "What makes the thunder?" "What makes the wind blow?" They had a poetic vein in their nature. Their legends and mythology, and their dim religious ideas often took that form. This was seen, too, in the beautiful and expressive names they often gave to striking objects of nature. The cataract of Niagara was the "Thunder of the Waters," while the gentler fall in another locality was named Minnehaha, or "Laughing Water." The delicate and nimble white fish which they used to catch was the "Deer of the Waters." The horizon line, as they looked out on the fresh lakes, was the "Far-off Sight of Water." Their conception of a fort with its mounted cannon was "The High-fenced House of Thunder," while the discharge was "the arrow that flies out of the big gun."

Everywhere recognizing the world of spirits, they were fruitful in ideas and sentiments of reverence. We are told there were no profane words in their vocabulary. Think of a people who did not know how to swear, because they had no words for it. The nearest they approached to cursing a man, it is said, was to call him "a bad dog." Their whole vocabulary, indeed, was limited, as would naturally be the case among a people without a literature, and with a narrow range of ideas and little variety of experience. This helps to explain also the taciturnity of the Indian—he had little to talk about.

The condition of women among the Indian tribes is generally instanced as evidence of the barbaric, if not brutish, character of the race. The prevailing thought has been that the squaw was overburdened with work and drudgery, while the man lolled in lazy ease. But while her husband was lacking in courtesy and chivalric bearing, we should understand the domestic and tribal situation, and give him what measure of justice he deserves. Their social economy was based on the principle of division of labor—crude as their conception of that principle may have been. The wigwam was the woman's precinct, the forest his. He was a hunter. Thus was the main sustenance of every Indian community provided. Involving long absences from home, and perilous toil and exposure, it was not a pastime, as with us to-day. Also, he had to be a warrior, ready at a moment's notice to go on the war path, or to protect the women and children from attacks by other tribes. The wife took down and put up the lodge, cut wood, cooked, and worked the little corn field, if they had it, gathered the wild rice, etc., and popular opinion has thought her over-taxed and abused. But all this hardship was not a little modified and relieved by the facts in the case. She had plenty of time. Her toil could not compare with that of a farmer's wife, or of many another white woman to-day. She had no cows to milk, no butter to make, no chickens and setting hens to look after. She did not have to wash her children and comb their hair and get them ready for school every morn-

ing, or dress for church and for social gatherings. She had no books and magazines to take her time. Her sewing was of a simple sort, and largely of the gentle bead-work kind. When a garment of skin or wool was once prepared and put on, it stayed on, and was worn until it wore out; hence she had no laundry work of consequence to weary over. In cooking, labor was reduced to the minimum—not much variety, no over-nicety, and not much washing of dishes. Putting up and taking down the lodge might be toil, but oftentimes once put up, it remained for months. Cutting wood was not according to our picture of men clearing a forest. Instead of a heavy axe the woman wielded a light hatchet, and dealt only with broken limbs and twigs. And as for tilling the soil, a half acre often served for a generation, and the labor was not much more than a farmer's wife often has with her vegetable patch.

Religiously the Indian found his gods in his native wilds. A spirit was embodied in almost every striking and impressive object of nature—in mountain, lake or towering rock, in trees, and sometimes in beasts and reptiles. Being without literature, a ritual or a priest, these ideas were very vague and shadowy. The missionaries found these children of the forest practically pagan, but even in their barbarous state Christianity effected a lodgment, and very many remarkable illustrations of conversion and enlightenment were known.

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### THE EARLY PEOPLE OF EUROPE.

[Extract from *Biblia*, October, 1905.]

G. Sergi, Professor of Anthropology in the University of Rome, whose book was reviewed in *Biblia*, has made a study of European peoples, primarily from an anthropological standpoint. He maintains that the primitive population of Europe originated in Africa; these constituted the entire population throughout neolithic, or wrought-stone, times. From the great African stock were formed these varieties, in accordance with differing geographic conditions; one, peculiarly African, remaining in the continent where it originated, exemplified in the Egyptians and certain peoples of East Africa; another the Mediterranean, which occupied the basin of that sea; and a third variety, the Nordic, which ultimately reached the North of Europe. These three varieties are regarded as the three great branches of one species, which Professor Sergi calls Eurafican, because it occupied, and still occupies, a large portion of the two continents of Africa and Europe.

Professor Sergi believes that the Aryans were savages when they invaded Europe, and that they destroyed in part the superior civilization of the neolithic populations who had preceded them, and they could not by themselves have created the Græco-Latin civilization. It is not Asia, or Africa, or

Europe which became the center of civilization and of dispersion, rather was it the whole basin of the Mediterranean, and from thence the various peoples became ultimately diffused toward the west, the north and the east. To establish the original identity of the various races Professor Sergi has examined hundreds of ancient and modern skulls, belonging to each branch of the so-called Eurafrian race, and these researches have revealed that the ancient cranial forms invariably resemble the modern forms in the same regions, except where some foreign element has been intermingled. M. de Mortillet does not claim for the commencement of the neolithic period of more than 10,000 to 20,000 years, but Professor Geike believes that palæolithic man must have occupied parts of Western Europe shortly after the last glacial epoch, which terminated some 80,000 years ago.

Geology teaches us that after the ice period, when man first appeared in the islands which now constitute Great Britain, the continent of Europe stood at a higher level than it does now, and undoubtedly the British Isles, besides being joined together, formed part of the mainland, not by being united to France only, but by the presence of dry land all the way from Scotland to Denmark, over that area now called the German Ocean. Huge forests, such as yet can be traced near Cromer, covered the plains which are now the bottom of the German Ocean. The north of Africa was united to Southern Europe by two wide land-bridges, one at the Straits of Gibraltar, and one connecting Tunis with Sicily and Italy. We are thus able to account for the wide dispersion of the neolithic man and his presence in Great Britain.

In nearly every portion of Europe which has been explored, we find the remains of the neolithic peoples, who undoubtedly entered Europe from northern Africa, spreading over Spain, and passing over the Pyrenees into southern France. Their remains are found as far north as Scotland, and at least as far to the east as Belgium, travelling by the same route that the Celtic, Belgic and Germanic tribes travelled long ages afterwards, coming from the east and pushing their way to the west. On this hypothesis this great pre-Aryan migration would start from the central plateau of Asia, from which all the successive invaders of Europe have swarmed off.

At one time it is most likely that the greater part of Europe was inhabited by Celts, who either exterminated or partly mingled with the neolithic people whom they found there. In the third century B. C., they occupied the greater part of Central Europe, of the France of to-day, of Spain, and of the British Isles. They were neighbors of the Greeks and Latins. From Bavaria they sent out expeditions by which Rome was taken, Delphi plundered, and a Phrygian province rebaptized Galatia, "the land of the Gael."



## PALESTINE EXPLORATION FUND.

The researches of Professor Flinders Petrie in the Sinaitic district are already showing important results. The past summer Prof. Petrie hailed from Sinai, and some account of his first explorations there are at hand. In the first place as he traveled from Cairo he was impressed with the accuracy of the Biblical account of the Exodus, and he expressed his disgust with critics who without passing over the ground set aside the account as impossible. In the *Christian Commonwealth* he has declared that there is a solid basis for the Pentateuchal history. The critics have much misunderstood the matter. He said that critics started on a *priori* basis and not from ascertained facts. He had found many reasons for accepting the Sinai of the ages, although critics now favor some location in Edom.

Prof. Petrie prefers Serbal to Musa for the giving of the law. His thought is that the monks were driven by the Saracens from Serbal, and went to Musa and transferred thither the traditions. This is not a new opinion, it was held by Lepsius. Serbal is a striking, single mountain, thirty miles west of Musa, near the site of Rephidim, and having many inscriptions. It is true that it was accepted for a long time as the mount of the law. The objection to it are that it is too near to Rephidim to ratify the list of stations, and that its base affords no space for such a multitude as was before the mount.

It is possible that on the first visit, Petrie coming first to Serbal and examining the inscriptions came to a conclusion against Musa without further examination. Professor Palmer in the "Desert of the Exodus" tells how he examined both mountains, and gives his reasons for identifying the mount of the law with Musa. His reasoning seems too strong to be set aside, but all will wait to hear further from this new examination of the subject. Certainly, if we take Musa, the Biblical account fits it perfectly.—*Biblia*.

## EDITORIAL.

### THE STORY OF CREATION.

We now pass to the Story of Creation as held by the ancient races of the East—Babylonians, Assyrians, Egyptians, and Hindoos. We shall find that while they differ in their imagery, yet there is a great similarity in the underlying thought of all primitive races. There was, as we have seen, a tendency to personify the Creation, and to represent it under the human figure, but there was also a custom common among some of the nations of comparing the Creation to an egg, as the upper part resembling the concave shape of the sky, suggested the idea, and the spirit of life, which was contained in the egg, represented that life which was hidden in the universe. The first book of Creation, contained in the Laws of Menu, gives the idea which was held among the ancient Hindoos. It was as follows: The universe existed in darkness, but the self-existing power revealed himself and dispelled the gloom. He, the soul of all things, shone forth in person. He, having willed to produce various beings, with thought, created the waters.

In the beginning the universe was surrounded by darkness and was filled with boundless water. The god Brahma turned the egg as the potter turns the bowl on the wheel. At that time there was chaos, then came Gea, the broad-bosomed earth. Chaos engendered darkness, and black night and air and day. Gea (the earth), of her own accord, first created the starry heavens, the high mountains, Pontus the sea; then, as the bride of Uranus (the heavens), she brought forth Oceanus, the stream that encompasses the earth, and a numerous progeny of children, some of them mighty monsters. From the marriage of Oceanus and Tethys came forth the fountains and streams, the sun god, the moon goddess, and the dawn. The dawn was united with Astra, the god of the stars, and from them came the winds, the morning star, and the milky way.

Brahma is fabled to have divided himself into two creatures, and from the union one man and one woman were born. The divinity, Brahma, brooded over the egg, and then burst forth from it, the mouth from which speech proceedeth, the nostrils from which is the scent (the air), the eyes which have sight (the sun), the ears with hearing from which proceed the trees, the heart from which the mind proceeds.

This personification of the cosmos was not altogether peculiar to the Hindoos, for the Greeks and Egyptians and Phœnicians had personal divinities which represented the powers of nature. The belt of the sky through which the sun

was known to pass, was divided into constellations, and the constellations became essential to the early cosmogonies, the most of which date back several thousand years.

From the first book of Creation, translated by Sir William Jones, we take the following: "The universe existed in darkness imperceptible, undefinable, undiscoverable and undiscovered; as if immersed in sleep. Then the self-existing power undiscovered himself, but making the world discernible with the five elements and other principles, appeared in undiminished glory, dispelling the gloom. He, whom the mind alone can perceive, whose essence eludes the external organs, who had no visible parts, who existed from eternity, even he, the soul of all being, shone forth in person. He, having willed to produce various beings from his own divine substance; first, with thought, created the waters, and placed in them a productive seed, bright as gold, blazing like the luminary with a thousand beams, and in that egg he was born himself, in the form of Brahma, the great forefather of all spirits. In that egg the great power sat inactive for a whole year of creation, at the close of which, by his thought alone, he caused the egg to divide itself, and from its divisions he framed the heavens above and the earth beneath; in the midst he placed the subtle ether, the eight regions, and the prominent receptacle of waters."\*

From this supreme soul he drew forth a mind, the internal consciousness, its internal monitor, its ruler; but before them, he produced the great principle of the soul, the first expansion of the divine idea, and the three qualities of goodness, passion and darkness; the five senses and the five organs.

The universe is compacted from seven divine principles—the great soul-consciousness, the five perceptions, an unstable universe of created things. The most excellent are those which are venerated and subsist by intelligence and those who know their duty and perform it virtuously.†

We have shown the resemblance between the American and the Hindoo cosmogonies. But the Hindoo mythology resembles that of ancient Babylonia. W. St. Chad Boscawen has shown this. He says: "The great deep was personified under the name of Tiamat, the *Tihom* of Genesis, the watery waste which covered the surface. She is represented on the monuments as having the body of a woman terminating in the coiled tails of two serpents, similar to the figures on the sculpture from Pergamos. In this form she represents the great nature-serpent of darkness who coils around the earth like an egg, and holds the earth in its tails, until slain by Merodach, the lord of light."

Now, it is remarkable that the same personification of the

\* See Jones's *Met. Creation*, etc., by Sir William Jones, translated by James Freeman Clarke, "The Great Beginning," page 1.

† See *The Great Beginning*, by James Freeman Clarke, page 10.

great deep under the figure of a great serpent was common among all the ancient races, including Babylonians, Syrians, Phœnicians, Greeks, and such modern nations as the Peruvians.

Lieut. Herndon pictures an egg with a serpent twined around the length of it, showing that the conception was common in South America in prehistoric times.

E. G. Squier has pictured a great monolith, which was placed over the gateway which led to the temple at Tiahuanaco, Peru. The head is surrounded by a series of rays, which terminate in a circle, and holding in each hand a staff, which ends in the head of a condor, but below there is a series of serpents which symbolize lightning. Surrounding the figure are other figures with crowned heads and wings upon their shoulders.



SERPENT AND EGG.

In Scandinavia the symbol of the egg is dropped, but instead is the tree of life, and surrounding the tree is a circle of mountains and the great deep outside the mountains, with serpents at the root of the tree. There is another conception of the egg in India which combines the human figure.

In the Orphic writings was developed a system of cosmography in which time was the first principle of things; then came the primitive egg from which was born Phoenix, a manifestation. This being created the heavens and the earth. The chief gods of the Vedic Age were: Indra, the god of air; Varuna, the ocean of light or heaven; Agni, or fire; the sun and the moon, Yama was the god of the death.

The most startling account of the Creation is in the tenth book of the Vedas. "Darkness there was, even the universe was enveloped in darkness; but was undistinguishable from the waters. The luminous ray of the creative principle expanded in the middle, nature and the earth were below; He, who sustains life was above. The egg was associated in the sacred mysteries of Cyprus with Astarte and Venus. It had a phallic character.

Lenormant on the Chaldean Story of Creation says: "The Chaldean astrologists imagined a circular heaven enveloping the earth. The firmament was regarded as a hemispherical skull cap, the lower edges of which rested upon the extremities of the earth, beyond the great reservoir of waters surrounding the continental surface, and corresponding exactly to the ocean of Homer. The firmament supported the ocean of celestial waters. Between the earth and the heavens was the zone in which atmospheric phenomena were produced;

there the winds blew, and storms raged, there the clouds were spread and rent asunder by the lightning, and the hot whirlwind of the thunderbolt poured forth rain through their gutters. There were three zones of the universe—the heavens, the terrestrial surface with the atmosphere, and the lower abyss. On the other hand, the Greeks represented their chief divinity with a human form, but with rays of light streaming upward from his head and a serpent twisted around his body, thus symbolizing his dominion over the sky above and the sea below. See illustration on opposite page.

Keary says: "The sky divinities among the Egyptians were all feminine, as they represented the principle of receptivity; the sky being regarded mainly as an abode, the home of the sun and moon gods. The greatest of the sky deities was Maut, the *mother*, who represents the deep blue sky tenderly brooding over the hot exhausted earth when the day was over, and wooing all living things to rest by stretching her protecting arms downward and around them. The beginning of things was an abysmal calm, but above all motherhood was the conception, which the ancient Egyptians connected with the aspect of the starry heavens which they worshipped as the oldest primeval goddess.

These conceptions which were so common among all the pagan races of the earth, are in great contrast to those which are recorded in Genesis, and they illustrate the great difference between the mythology of the heathen and the book of revelation. Some claim that the Book of Genesis was written so late in history, that it may be considered the result of the development of thought rather than the spirit of revelation. But when we read the very first chapter, we are at once impressed with its wonderful superiority, and are led to realize that there is an exalted strain of thought, which is not found among any of the pagan nations—not even among the Greeks or Egyptians. It is true that there was a system of astrology which appeared at a very early date, and in this the powers of nature were personified. But even if this were true, the personification did not reach the sublime height which is manifest in the first chapter of the Bible.

Others claim that the antediluvian race were the originators of astronomical science, and that the Story of Creation came from them. According to the modern explanation of the myths, Indra was an atmospheric god, subordinate to the thunder god, who commanded the demon of drought and darkness, and was a personification of the firmament, particularly in sending down the rain. This is described as a conflict with the clouds, which are reluctant to part with their watery stores, until assailed by the thunder bolts of Indra. The cloud is personified as a demon named Vitra.

Miss Plunkett says: "The conviction forces itself upon the mind that the constellation Hydra was known as early as 4000

B. C., and it then fitly represented the terrible power of darkness, but a power to be conquered by the victorious march of light. The dark midwinter season was the time of Hydra's greatest glory. During every season, except midsummer, some portion of the monster was visible during the night."

According to the Scandinavian mythology, there was originally no heaven and no earth, but a vast deep—a world of mist in the north called "Nifflheim," and the fountain called "Hvergelmer," that flowed from the mist, and twelve rivers that issued from the fountain. These rivers froze into ice and filled the deep, giving us a picture of the Ice Age. The world

of life and light was in the south, and was called "Muspelheim." The light and heat from the world of fire melted the ice from the world of mist, and from the drops sprang the ice giant, Ymir. A little man proceeded from Ymir's left arm, a sun from one of his legs, and these were the ancestors of the ice giants. A cow came from the ice and heat, and gave birth to the giant.

The Babylonian Story of Creation is the oldest of all. The bulk of the poem is given in the tablets discovered by George Smith. This describes the condition before the creation, with the primeval water-gods, Apsu and Tiamat, personifying chaos, mingling their waters in confusion. Apsu and Tiamat were the oldest of the gods, the first pair. The cosmogony included the birth of Bel and Ea, and the origin of the younger gods; special prominence being given to the birth of Marduk. The text proceeds to describe his marvelous wisdom and strength. His birth forms a climax. After this the story proceeds to tell about the rebellion of the primeval gods, the part which Ea played in frustrating the plans. While the newly-created gods represented

order and system in the universe, Apsu and Tiamat still remained in confusion. It was the creation of light which caused the rebellion of the primeval gods. Apsu declared he could get no rest day or night. It was the substitution of order in place of chaos which aroused Apsu, and led to his rebellion. It was Ea who detected the plot against the gods. Apsu is the deep, but after his overthrow, Tiamat remained unconquered, and represented the unsubdued portions of chaos. Ea did not cease his defense and his opposition to



GREEK GOD OF  
CREATION

the forces of disorder. He heard of Tiamat's preparation for battle, and carried the news to Ansher, his father, and he was sent against the monster. Ansher appealed to Marduk to become the champion of the gods. Marduk is said to have split Tiamat into halves, and used one half as a covering for heaven. He then founded in heaven a mansion,—Eshera,—like unto the deep in its structure, and caused the triad, Anu, Ea, and Bel, to inhabit their respective districts in it.

The fifth tablet begins with the creation of the earth, and records the placing of the constellations in the zodiac. From one-half of Tiamat, Bel formed the earth. The fifth tablet also records the creation of vegetation. Marduk is hailed as the bestower of grains and planting. The sixth tablet relates to the story of man.

Berosus describes the mythical monsters which dwelt in the deep at a time when the world had not come into being. Over these monsters reigned a woman, Omarka, who is to be identified with Tiamat. Berosus tells the story that Bel, after the creation of heaven and earth, perceived that the land was desolate, but he ordered one of the gods to cut off his head, and by mixing the blood which flowed forth with earth, he created man and animals. In the tablets, Marduk states that he will use his own blood for creating men; and in the Babylonian poem he declares that in addition to using his own blood, he will create bone for forming man. This word "bone" is used in the Scripture when describing Eve. In Genesis it is said that "a sleep fell upon Adam, and while he slept, God took one of his ribs, and from it made a woman, and brought her to the man, and Adam said this is bone of my bones and flesh of my flesh, and she shall be called woman." The blood of Bel was employed in creating animals as well as men. The creation of animals follows that of man; though the creation of man was the real end of Marduk's work.

In the seventh tablet of the Creation, the hymns of praise are addressed by the gods to Marduk, as a conqueror of Tiamat, and the creator of the world. As to the dates which are to be ascribed to the tablets of the Creation, some of them are as late as 700 B. C., but others, as early as 2100 B. C., 900 years before the days of Moses. The Biblical narrative embodies the ancient traditions, but has not been proven to have been written as early as the cuneiform tablets. Babylonia was the birth-place of astronomy, and arithmetic and geometry were more highly developed than in Egypt. Sargon in 4000 B. C. led a host up the Euphrates, across northern Syria to the Mediterranean. In the days of Naram-Sin, the son of Sargon, art reached its culmination in Babylonia. Assyria borrowed its culture from Babylonia. Reliefs in the palace of Asurbanipal were taken from Babylon. Egyptian history is said to date as far back as that of Babylonian. Petrie places the first dynasty at 4777 B. C. Mever places it at 3180 B. C., and the twelfth

dynasty, or the middle kingdom, at 2100 B. C., but Petrie places it at 2800 B. C. Yet Egyptian cosmogony is very indefinite and uncertain. Excavation has pushed back the historic archaeology many centuries to the beginning of the Bronze Age.

The Babylonian elements may be traced in the Phœnician cosmogony. The conception of chaos as a watery mass out of which came successive generations of primeval gods, is as common among the ancient races as the story of the cosmogonic egg. The story is suited to the narrow comprehension of a primitive time.

The Semitic view was quite different from the Babylonian. Merodach was the creator of the universe, the irrigator of the field, the originator of the cuneiform system of writing. Nebo was associated with Merodach, and like Thoth in Egypt, was the patron of literature and the god of the scribes. He performed the functions of the Semitic Baal. The Semitic dialects of Babylonia carry us back to the remote antiquity of 3800 B. C. The cuneiform writing originated in Babylonia, but is supposed to have been derived from an anterior race, the Accadians. In religion, in art, and in all the features of civilization, as distinguished from nomadic life, we find them borrowing from the Accadians. They got from them the polytheistic pantheism and mingled it with their own monotheism. The home of the Semites was in the desert of Central Arabia, whence they were attracted by the fertile plains of Sumer, the garden of South Babylonia. At that time there were no walled cities, or temples, or palaces, or lofty-storied towers. They had no word for city. A word was used, the same as in the Hebrew, "Ohel," a tent, and the temple was the tent of assembly, the tabernacle of the wanderers. They employed a new word for town, *Mahazu*, "a market town." The earliest Semitic words are those relating to trade. The word *Mamu*, "weight," was introduced into the language as early as 4000 B. C.

Sargon was the great culture hero of the Semites, and corresponds to Moses. The most remarkable parallel is found in the story of his birth. It is preserved in a tablet in the British Museum, and reads as follows: "My little mother bore me in a secret place. She placed me in a basket of reeds. With bitumen she closed its mouth. She gave me to the river which did not cover me over, but carried me to Akki, the irrigator." Here the irrigator brought the hero up as a gardener, and the goddess Istar prospered him in his work, until he became king of the land, as Joseph did in Egypt.

The Egyptian divinities can be divided into three great groups: (1) Animal headed divinities; (2) those essentially human, as Isis and Osiris; (3) the cosmogonic.

(1) The earliest was the animal group, and consisted of the scorpion, serpent, frog, hawk, ibis, crocodile, hippopotamus, horse, ram, hare, jackass, and lion.



2. The second group represented by human forms, as follows: Isis, Osiris, and Horus, and Set, an animal-headed divinity, also human, but the enemy of Isis, Osiris and Horus, departed to the upper sky, and his two eyes are the sun and the moon.

3. According to most Egyptologists, the variety of the gods was determined by different beliefs. The war of Horus and Set was indicative of the different tribes or centres. The goddess Hathor was the most ubiquitous. She has no permanent characteristic, but is represented with a human face, cow's head and cow's horns. She was introduced from Punt, the Red Sea, and from Sinai; and belonged to Red Sea people in prehistoric times.

Some of the beliefs concerning the Creation which were current among the Egyptians, bear a striking resemblance to those of Babylonia. The conception of chaos as a watery mass out of which came successive generations, was common in Egypt. Egyptian history is divided into the old, the middle, and the new. It is from the native records that scholars began to recover the early history of the Egyptian and Babylonian civilization. Nowhere in the ancient records do we find anything more than the barest chronicles. Herodotus is called the "Father of History," but Herodotus says nothing about the Creation.

Still, at the present time, we are obliged to begin with the Babylonian story of the Creation, and accept the personifications which are so common in their mythology and the mythology of the Semites, as being the highest conception which was reached by the Pagans, but considering its wonderful character and superiority we are obliged to ascribe the Story of the Creation as contained in the Bible, to the result of inspiration rather than historic development.

We should notice the great difference between the Babylonian story of the Creation and that which is contained in the first chapter of Genesis. In the first place, there is no recognition of the personal God as a Creator, for the early divinities were only personifications of the Nature powers and the process of creation was only through the convulsions of nature. In the second place, there is no mention of the creation of light, but the Creation occurred in the dim past when everything was buried in obscurity and darkness. The chief difference is that there is no real progress in the pagan Story of Creation, but in the Bible each successive day brings in a higher order of being, and the narrative ends with the creation of man.

## BOOK REVIEWS.

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SUPERSTICIONES Y LEYENDAS MAYAS. Manuel Rejón García. Merida, 1905. 8vo. pp. 144.

LOS MAYAS PRIMITIVOS. Manuel Rejón García. Merida de Yucatan. MCMV. 8vo. pp. 124.

Among the few writers of Yucatan, who have devoted themselves by preference to Maya topics, is Manuel Rejón García, whose writings regularly appear under the *nom de plume* of Marcos de Chimay. Much that he has written has first appeared in the columns of their famous paper, *La Revista de Merida*. In the first of the books before us, we have gathered together a series of articles from that periodical.

Few tribes of Indians have so tenaciously clung to their superstitions and religious practices, although long in contact with foreign civilization, as the Mayas. Devout Catholics, regular attendants on the church services, they still retain their pagan practices of divination and magic, which are in the hands of well recognized professional pagan leaders. The *h'men* is to be found in every village, and is consulted in times of need and uncertainty. Other conjurers have their specific fields of operation. Neither the opposition of the intelligent and lettered, nor of the priests, prevents constant recourse to these curious pagan leaders. In "*Supersticiones y Leyendas Mayas*" we have a collection made of their curious beliefs and practices, by one who himself speaks Maya and has been in close and intimate connection with the Indians. In the other book, "*Los Mayas Primitivos*," we find studies in etymologies and archaeology. Under the title, "*Los Nombres Mayas*," some fifty pages are devoted to the analysis and explanation of Maya place-names. This material in part has been before published, but in the present edition it has been somewhat amplified and improved. While the best material upon the subject, we can only regret that Señor García has not devoted himself to preparing a better and more exhaustive treatment. In place of the material he gives us, we should have at least three times as many place-names analyzed. Many famous and well-known names, for which we look at once, are absent. In the last half hundred pages of the book we find a curious and disappointing discussion of the proposition that the Maya have descended from the Egyptians. The argument is presented in detail in several chapters, treating of monuments, of hieroglyphics, of language, of religion, and of moral ideas.

On the whole, it cannot be claimed that the author demonstrates his thesis. In the chapter where beyond all others we should expect to find him at his best, the chapter upon language, he is at his worst. His method of comparison would enable us to prove relationship between any two languages whatever. The fact that simple syllables are pronounced the same, although the meaning of the elements themselves and of the compounds into which they have been combined are totally different in the two languages compared, is assumed as satisfactory demonstration of relationship. Señor García refers to Grimm's law as a philologic achievement, and with justice; but his whole mode of comparison and in fact his entire treatment of the subject indicates that he fails to grasp the actual bearing and significance of that famous formulation. That the Mayas and Egyptians are related is no new claim; many arguments have been presented in the past; while it is not a claim which your reviewer feels has been demonstrated by any writer, he must confess that García's argument in its behalf is one of the worst he has met with. It is with regret that we make so harsh a criticism, because we appreciate the industry and diligence with which Señor García has investigated the field of Maya thought and

practices. He is, however, uncritical in argument, and his truly valuable contributions are made in other directions than in such theoretical discussions.

F. S.

PRINCE OR CREOLE; THE MYSTERY OF LOUIS XVII. By Publius Lawson. Geo. Bañta Publishing Company, Menasha, Wis.

The story of the Dauphin, or the "lost prince," was made familiar by an article published in Putnam's magazine, and by a book written by Rev. Dr. Hanson and published about half a century ago by Harpers. The author of this book claims that new facts have been brought to light, which tend to strengthen the view that was then contended for; viz.: that the lost little king, the uncrowned Louis XVII., was actually brought to this country and left among the Oneida Indians, and afterwards became a clergyman, who lived and labored in the vicinity of Green Bay.

The story is to this effect: that the child who was heir to the throne of France, was taken away from his mother, the famous Marie Antoinette, and put into the hands of a cruel monster, a member of the commune, and was supposed to have died, but actually survived and was brought to America and lived to a good old age in Wisconsin, but was known as the Rev. Eleazer Williams, a missionary to the Oneida Indians.

Mr. Lawson, who lives at Menasha, Wis., and knew the story, has written the book with the purpose of proving that the Rev. Mr. Williams was what he claimed to be, "the lost prince." The book is composed of two parts, viz. the history of the French Revolution and the events which ended in the death of both Louis XVI. and Marie Antoinette, and was supposed to have resulted in the death of the heir to the throne. These events were very tragic, and at one time Lafayette was conspicuous in them, but the commune had its way and the monarchy was overthrown. The second part is descriptive of scenes which were far more peaceful, and which occurred in the vicinity of Green Bay; at that time a frontier town near which the French were settled and the Oneida Indians were located.

The book contains a number of full page illustrations, well executed, and a portrait of Maria Antoinette and three portraits of Eleazer Williams, others representing scenes near Menasha, the home of the author. The facts are brought out with considerable detail, but the same mystery yet surrounds the history, so it is still uncertain whether Mr. Williams was in reality the dauphin and heir to the throne or not.

RUSSIA, AND ITS CRISIS. By Paul Mirolkov. Chicago: University of Chicago Press.

The author of this book delivered a course of lectures in the University of Chicago, during the year 1901, which the editor had the privilege of hearing. Since that time many events have occurred which have brought the policy of Russia into notice, though the previous history is still unknown to the majority. The author begins with the religious tradition according to which the old Pagan gods had turned to demons, and the Christian gods that is the saints, were to take their place. The political traditions follows this. The established church was very active in repression. In spite of obstacles the movement went its natural way, and has long broken all bounds of tradition.

The Russian theory of autocracy was a reflection of the Byzantine idea of a theocratic imperium. The liberal idea then prevailed. It favored the emancipation of the peasants, and its aim was attained in 1861. The socialist idea, nicknamed "nihilism," arose and appeared in the political story of 1877. "The crisis and the urgency of reform" is the subject of the last chapter. The book contains 169 pages and is hard reading, but it will repay those who are anxious to learn the inner history of that great country, to go through the volume and find out the views of the author.

**IOWA, THE FIRST FREE STATE IN THE LOUISIANA PURCHASE, FROM ITS DISCOVERY TO THE ADMISSION OF THE STATE INTO THE UNION, 1673-1846.** By Wm. Salter. Illustrated with Portraits and Plans. Chicago: A. C. McClurg & Co.; 1905.

Iowa took its name from a tribe of Indians which were a branch of the Dakotas. There are four states, Wisconsin, Illinois, Iowa and Minnesota, which have Indian names, and began their history about the same time. The struggle with the Indians of the Mississippi Valley began with the French and Indian War in 1755, and ended with the Blackhawk War in 1832, but the purchase occurred in 1803 and 1804. Napoleon saw that England would capture New Orleans and take possession of Louisiana. He proposed the sale of the city and province to the United States, when Thomas Jefferson was the President.

The exploring party of Lewis and Clark arrived at St. Louis in December, 1803. Governor Harrison had previously obtained a section of what is now southern Illinois, from the remnant of the Kaskaskias and other tribes. There were in Iowa about 6,000 Sacs, Foxes, Iowas, Otoes, Pawnees, Omahas and Sioux—10,000 souls in all—in 1834. In 1810 Julien Dubuque died, and was buried near the city that bears his name. He was buried by the Fox Indians. Fort Madison was a lone post, 250 miles from its base of supplies, St. Louis, in 1812. In 1819 a steamboat passed along the western shore of Iowa to Council Bluffs. Mr. George Catlin, the celebrated painter, passed up and down the eastern front border about this time. Col. Albert Lea wrote a description of the situation and advantages of the country in 1836. Col. Henry Dodge was appointed governor of the new territory, which was called Wisconsin but included Iowa, in 1836. The red men of various tribes were still occupants. The first capital of the territory was at Belmont, near Plattville, in Wisconsin.

The territory of Iowa was organized in 1838. Blackhawk was a guest at the banquet at Fort Madison. Robert Lucas was appointed governor of the territory. The first legislative assembly was at Burlington.

The Rev. Mr. Salter, the author, has been a resident of the state sixty-one years, and is well known throughout the interior. The book is illustrated by the portraits of Lieut. Zebulon Pike, Jonathan Carver, Thomas Jefferson, Meriwether Lewis, Wm. Clark, Rufus King, Albert M. Lea, Henry Dodge, John C. Calhoun, James W. Grimes, Augustus C. Dodge, John Chambers, Black Hawk, Keokuk, the first school house in Iowa, the first capitol of Wisconsin territory.

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**BRAVEST OF THE BRAVE. CAPTAIN CHARLES DE LANGLADE.** By Publius V. Lawson. Geo. Banta Publishing Co., Menasha, Wis.

The history of Charles de Langlade is connected closely with old Mackinaw and the state of Wisconsin. The Fox Indians were at one time quite numerous in that state, but afterward moved southwest, and their survivors are still living in the state of Iowa. Langlade was a leader of the Indian bands and was a pioneer at Mackinaw and Green Bay. He led the Menonimees against the Fox Indians at Butte Desmorts. He was with Montcalm at Ticonderogo. He was leader of the Potowatomies, who had their villages at the lower end of Lake Michigan. He was at Fort Duquesne in 1755. He was at Quebec at the time of General Wolfe's death in 1759. He received a sword from Louis XV. in 1760, and became commander of the Northwest. He was at Green Bay at the time of the massacre at Mackinaw. The Winnebagoes were then in Wisconsin. He was familiar with the war with Pontiac, led the Western savages in the American Revolution, and in 1788 sent a war hatchet among the Wisconsin Indians, to raise them against the Americans, by the hand of his nephew, Gautier. Gautier passed the present site of DePere, Kaukauna, and Appleton, Butte Desmorts; went south to Lake Koshkonong, hoping to enlist the Winnebagoes and Sacs, but found they were gone and the village

deserted. He went across the prairie to Prairie du Chien, and then up the river to St. Croix. He held a council with the Chippewas; also visited the city of St. Paul, where were gathered the Sioux and some Winnebagoes. Assembling all the clansmen on the river, they took canoes and swiftly sped down the river to Prairie du Chien, where was a village of the Foxes. He here gathered a small band, which he led up the Wisconsin and down the Fox, passing Menasha and Neenah, to Green Bay, and then across the lake to Mackinaw, with a party composed of Sioux, Foxes, Sacs, Winnebagoes, Iowas and Menominees, amounting to 550 warriors, who were ready to join the French and to fight the Bostonians. The capture of Kaskaskia by Col. George Rogers Clark defeated the project.

Langlade was prominent in the early history of Wisconsin, and was the leader of the French who were settled at Green Bay, where he died.

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FROM THE WEST TO THE WEST; ACROSS THE PLAINS TO OREGON. By Abigail Scott Dunway. Chicago: McClurg & Co.

The author of this book was a pioneer in Oregon as early as 1852, and wrote a little book entitled "Captain Gray's Company; or, Crossing the Plains, and Living in Oregon." She has supplemented the narrative by what might be called an historical novel, the scene of which is also laid in Oregon, but the incidents which occurred in the overland journey are made prominent. It is difficult to distinguish between the real facts and the fiction, but those who enjoy reading about adventures on the Plains and the Far West will find much to interest them in the volume.

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THE PROPHETS AND THE PROMISE, being for Substance the Lectures for 1902-1903 on the Stone Foundation in the Princeton Theological Seminary by the Rev. Willis Judson Beecher D. D., Professor of the Hebrew Language in the Theological Seminary of Auburn, N. Y. Thomas B. Crowell & Company, Publishers.

The author of this book, who has been long a professor of Hebrew in the Theological Seminary of Auburn, takes the ground that the first great period of prophecy was in the time of the patriarchs. Prophetic character is attributed to Adam, Seth, Enoch, Abel, Noah, and others, and Abraham, Isaac and Jacob had prophetic gifts, that Miriam, the sister of Moses, was a prophetess. The character of a prophet is described in Chapter IV.

The prophetic frenzy is referred to as a sort of religious excitement. In the career of Isaiah national issues are made the subjects of the prophecy. The prophets were evangelistic preachers; they were also the literary men of the period. Marvelous achievements were accomplished by the prophets. The strength of Sampson was a gift which was akin to prophecy. The prophecy was in contrast to the augury which came to the priests when consulting the flight of birds, and to the strange rhapsodies of the priests of Delphi. The teaching of the prophets was by symbols. The Torah was a revelation, sometimes oral and sometimes written. Revelation came through the Torah. The promise which was given to the patriots was perpetuated by the priests and prophets, renewed to the different kings, and was continued till the Messianic times.

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ANNUAL REPORT OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION, SHOWING THE OPERATION, EXPENDITURES, AND CONDITION OF THE INSTITUTION FOR THE YEAR ENDING JUNE 30, 1903. Washington: Government Printing Office, 1904.

This report is an unusually interesting one and contains many things of great value to archaeologists. It contains a description of the frozen mammoth in Siberia, the antiquity of the lion in Greece, and an article on the ancient Hittites; also one on hieroglyphic writings by Cyrus Thomas; explorations in Chinese Turkestan, with plates; an article on the Korean language; an account of Theodore Momsen, and many other interesting articles.



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